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BIBLE MONITOR

VOL. IX. January 1, 1931. No. 1.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

NEW YEAR

The changing of the calendar reminds us that a new year is upon us. And this new year suggests the idea of new things, and new ideas, and new changes. Not all is new, however, that seems to be so, and new is a relative as well as a comparative term.

New year to us, just simply means another year. In many ways it will be just like the past one or others of the past, and so will be new only in a relative sense. In this sense we are to understand such scriptures as: "There is nothing new under the sun." (Eccl. 1:9) and "Behold new things do I declare." (Isa. 42:9) And, "Behold I make all things new." (Rev. 21:5.)

New year then, simply means one cycle of time is passed, and another ushered in. And all this should remind us of our frailty—that time is passing and we are passing with it — that this earth is not our home; time to us is only the part of duration allotted to us, in which to prepare for eternity. And this preparation suggests the idea of progress; and this raises the question of improvement. What improvement in our preparation for eternity has been made? What advance in the divine life has been made? What new heights in Christian experience have been reached? Are our prospects for heaven and immortality growing brighter as the years come and go? If so, then well may we rejoice that the new year means one year nearer our eternal home. If not, then may we be glad that another lease of life is given in which to make the eleventh hour preparation to meet our Lord in that day when we shall stand before him in judgment.

As the old year draws to a close and the new year approaches, thoughts of the past come crowding in upon us. If we had to live it over again, what would be corrected?

What unkind words would be unspoken? What lost opportunity would be improved? What dereliction of duty would be unheeded? What gratitude for blessings bestowed? What return for Fatherly care and protection, etc., etc.

A great man one time said, "I thought on my ways and turned my feet unto thy testimonies, I made haste and delayed not to keep thy commandments." In this retrospect David made a wonderful discovery. His feet had turned away from God's testimonies, and he was not keeping God's commandments. Such might be the case with us if we should take time to reflect. If so, then like David let us "face about", amend our ways, that we may enter the new year with no regrets for the past and a rededication to the cause of truth and a reconsecration to God's service.

A good start in an undertaking or enterprise is often half the battle. Our start in the new year and its activities, is largely what we make it. True, outside conditions may exercise bearing and influence upon our conduct, yet, after all, our life is what we make it. When self-determination and conviction control our conduct, external influences have little effect upon our actions. And in the lack of such control we are likely to be dominated by policy, and whichever way influences are strongest we are liktly to take, or, go in the way of least resistance, which often means the broad or downward way. So, what the coming year may mean to us, and how others are to be influenced by us, or what impression we are to make on society or society is to make on us depends upon the amount of independence we inject into our motives and actions.

Realizing our short-comings and failures of the past, may we now enter the new year with new zeal, new energy, and a firm resolve to avoid the mistakes of the past and make the best of the new year that is possible.

There are many dark corners that need the light, many good actions to be done, many openings for helpers, especially in these trying times when many are in need of daily food and clothing. In many places there is destitution, the like of which, our nation has never known. What a wonderful opportunity to exercise a little charity. How true, "the poor ye have with you always, and whensoever ye will ye may do them good". And what wonderful opportunity to serve

him who said, "inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Then too, the Lord's work needs support. It needs our sympathy, it needs our prayers, it needs many to say, "here I am send me;" it needs those who can not go, but who can help the one who can go, and is willing to go, or be sent.

Our church treasury needs replenishing, and the Board of Publication, especially needs assistance just now.

In closing the present volume of the Monitor we acknowledge with gratefulness the kindly consideration given by any and all of our friends and brethren and sisters, and for the many prayers in our behalf.

Our contributors have kept us pretty well supplied with copy, and, if we judge rightly, with copy of a little higher quality than heretofore. For this we are grateful and hope the same helpful service may be continued during the coming year. Our desire is to raise the literary standard of the Monitor as the months come and go.

We are opening a sermon department and solicit the best any of our brethren may be willing to give us. Just a simple write up of one of your sermons once a month or as you have time to prepare it. May we suggest, if you have not a workable knowledge of English, you submit it to some one who has before sending it in.

So here we come with New Year Greetings and a plea for a long pull, and a strong pull, and a pull all together, for 1931. Amen! Praise the Lord!

YEARNING AFTER THE FLESH POTS

In Exodus 16:2-3 and Numbers 1:4-5, we have a lesson worthy of note from which we wish to make an application to present tendencies which we trust will be helpful. These two passages of scripture present to us a picture of the weakness of man as it has manifest itself ever since the fall in the Garden of Eden and which has appeared to a certain extent amongst us as a people.

Here we have the people of God who had just been delivered from Egypt, a land of bondage and servitude. Conditions had developed in Egypt that made the life of the Israelites unbearable. Because of their great sorrow and affliction they groaned and cried unto God for deliverance. He heard their cries and provided a means of escape

and was leading them toward the land of Canaan, a land flowing with milk and honey. This meant freedom from bondage, joy and peace instead of sorrow and affliction. A higher standard of living, also a different livelihood, better food. In place of the leeks, garlic, onions, etc., they would have milk and honey. It necessarily meant a readjustment in many things, all of which would be for the better; but we notice they had not gone very far until they began yearning after the "Flesh Pots" of Egypt. The things which satisfied the "man of flesh". They evidently forgot the great afflictions that prevailed in Egypt and failed to see the blessings awaiting in Canaan. Well could they have endured that little hunger through this readjustment without murmuring and God would have taken care of them, but not so. As it was, this yearning after the flesh pots became a hinderance to their progress toward Canaan. What a pity, since their freedom had cost so much.

The first application I wish to make like this. This "world" like "Egypt" is a place of bondage to unregenerated man. Men are in bondage to sin. Ever since the fall in Eden the human race has suffered and groaned under the bondage of sin and its consequences. God heard their cries and in mercy provided a way of escape from this bondage and prepared a land of Canaan (the church) as an abiding place where there was freedom and plenty for his people.

"Egypt" and "Canaan" were widely separated and there was a wonderful distinction between the two. So it is with the "world" and the "church". They are two distinct bodies, known by the power that governs them and the subjects that dwell in them.

When the Israelites left Egypt there were some things that must be left behind; positively could not be taken along, among which were the "flesh pots". These evidently were the things that gave them what little satisfaction they had under the iron hand of their oppressors and as stated before, they had not progressed very far until their minds went back to Egypt and they longed to be back there.

Just so in escaping the bondage of the "world" and coming into the church, there are some things that must be left behind. The Scriptures are very clear on this matter which a few passages will show. Read Jas. 1:21, 1 Pet.

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2:1 and Eph. 4:22-25. Here we have a number of things mentioned that belong to the "world", and must be put off and left behind when we come into the church. It will be noticed these things are the result of the "Lust of the flesh", "Lust of hte eyes" and "Pride of life". The desires of the "old man". The "old man" must be left back in "Egypt". How often it is noticed though, when people join the church and make a start toward that better life, there soon comes that looking back after the things which were left behind. In fact I think this has been one of the major causes of the divided state of professing Christendom; this yearning after the things of the world. The cares, riches and pleasures, movies, theaters, dance halls, card parties, fads and fashions. All these are the modern "flesh pots" which many professing Christians are yearning after, yea indulging in to their own destruction. What a wonderful power the church might be were it not for these besetting sins. Because of this tendency the church has lost its distinction, yea, it has been swallowed up by "Egypt" for it is plainly evident that a large per cent of the services conducted by modern churches are intended to satisfy the carnal appetite of the "old man" of "Egypt".

There is yet another application which I wish to make that brings this matter a little closer home to us as a church body. A few years back conditions developed in the church of our choice which were similar to the condition in Egypt with which Israel had to deal. Modern innovations and departures from the "Faith" had brought us into a state of "spiritual bondage". Those who desired to live faithful to their baptismal

vows and former practices of the church, found it impossible to do so, because of a worldly minded leadership and unbelieving brethren; therefore they were in bondage. Because of this fact for a number of years there was great sorrow and distress and much praying to God for deliverance. God heard our prayers and provided a way of escape which resulted in a reorganization as the Dunkard Brethren a land of "Canaan", a place of freedom from this bondage of innovations and departures, where we could serve our God as in years gone by. We regret to say however that the evidences are this weakness of the Israelites has manifest itself to a certain extent. There are a few that seem to be satisfied with the things that belong to Egypt. In this application "Egypt" is the church with its innovations and departures and associated bondage while "Canaan" is the "Ideal church", a church as near perfect as possible. It was the aim of the Dunkard Brethren to be more sanctified, more righteous, more holy, more perfect through faith and obedience.

We rejoice indeed that we have succeeded in freeing ourselves of the bondage under which we labored but we are sorry that there is an indication of this yearning after the "Flesh pots" of the former condition of the church. In the past year the writer attended a funeral where there was a display of flowers, the like of which he had not seen for a long while. Heaping flowers on the dead is nothing short of vain show and is one of the modern "Flesh pots" of Egypt.

Again it seems to be hard for some of our sisters to get away from the little stringless patch for a prayer veil. Our people well know the original practice of the church on this matter and anything short of this certainly belongs to Egypt. The short skirt is another thing that belongs in the same class. It is indeed a pity that there are a few amongst us that seemingly do not know modesty and decency would suggest a covering of the limbs, but it seems people have become so hardened because of the nudeness of the feminine sex that even some journeying toward "Canaan" have lost their sense of shame.

Fashionable clothing, wrist watches, unnecessary combing and primping of the hair, powder and paint, life insurance policies, finery, fads and fashion all belong to "Egypt". These are modern "Flesh

pots'' with which we have to deal.

It is a pity that little matters like these need to be mentioned, but when they present themselves amongst us they have to be dealt with or they will lead to things worse. It is because of this yearning after these things that should be left behind, that Conference has to deal with these matters. These ''little things'' have been some of the greatest hinderances affecting the progress of the Dunkard Brethren Church and we hope and pray that through faith we may all get such a foretaste of the ''Milk and Honey'' of ''Canaan'' (a condition in the church where unity and harmony will prevail in all our practices and purposes) that there will be no desire for anything left behind. The success of our work as a church depends on a united effort. In this manner only can we hope to have the blessings of God which will bring us to ''Canaan''. Holding on to the things of Egypt though they may be ''little things'' has been one of the greatest hinderances to the development of our work at large. If there are those that cannot cut loose from these innovations and departures it would be a blessing to the cause if they would go back to ''Egypt'' and not hinder our efforts to reach ''Canaan''. Conditions prevailing in general demand action and proof on our part that we mean business. We have no right whatever to condemn sins in others which we tolerate in our own midst. Neither can we hope to have any appeal to those who want to be loyal and faithful unless we contend for those things which are in keeping with the ''Dunkard Faith''. We have no excuse to exist as a separate body otherwise.

L. W. B.

SOME OBJECTIONS—7.

Sometimes we can learn as to what people believe from what they state negatively as well as positively. We think that is true in regard to the attitude of the Pope of Rome in some respects, and shall give a few quotations to illustrate the way in which the pope looks at some things. We quote from the book ''Dogmatic Canons and Decrees''.

''Syllabus of the principal errors of our time, which are censured in the consistorial Allocutions, Encyclical and other Apostolical Letters of our Most Holy Lord, Pope Pius IX.''

Some of the so-called errors would not be considered such

by the average loyal Protestant, and especially not by an American Protestant; yet there are a goodly number to which we could have no objection. But to begin:

"Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church." This statement is censured by the pope, which can only mean that he does not consider Protestantism a part or "form of the same true Christian religion", and one cannot please God as well in it as in the Catholic.

Again: "The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion". Censuring this statement is saying that it has that power and that it is the only true religion, which we are not in the least inclined to believe. It seems to us that, in the absolute sense, there is no church in existence which is, or expresses in its life, the "only true religion"; but we believe that some of them come nearer to doing it than the Roman Catholic Church does.

Another: "The Church has not the power of using force, nor has she any temporal power, direct or indirect." History shows very clearly that the Roman Catholic Church has for centuries claimed just that power, and has in many cases used it, sometimes directly and sometimes indirectly, through the civil government. If the dust of the many who have suffered because they did not agree with the Roman church could but speak, what a voice there would be!

"National churches, withdrawn from the authority of the Roman pontiff and altogether separated, can be established." This is classed as another error which is censured as the others given. And from this one would get the idea that there can be no national church except the Catholic; this, of course, we do not believe. The Father has long been seeking men and women to worship him in spirit and in truth, and they do not need to be Roman Catholics in order to do so acceptably.

Another "error": "The Church ought to be separated from the State, and the State from the Church". We do not see how anyone who believes the church and state should be united can be a loyal citizen of a free country where church and state are separated; for one cannot believe two things, one of which is con-

tradictory of the other.

Notice this one: "In force of a merely civil contract there may exist between Christians a real marriage, and it is false to say either that the marriage contract between Christians is always a sacrament, or that there is not contract if the sacrament is excluded."

One more: "In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship." If this statement is held to be an error, it must be that the Roman Catholic Church still holds that it is the only true religion; and this we know it does hold, for the claim is that outside of the Roman Catholic Church there is no salvation.

There have been good Popes of Rome and bad Popes of Rome; some of the bad were very bad. There have been very, very few in hundreds of years who did not seek and claim all authority for the Roman Church. However, there were extremists even here: not many of them said as did Boniface VIII to Philip, king of France in the "little bull": "We desire you to know that you are subject to us in temporal as well as in spiritual affairs." Which "little bull" was ordered to be publicly burned.

Boniface VIII was not content to let the matter rest at that, and two years later wrote in the bull unam sanctum: "The spiritual and the temporal sword are alike under the control of the Church; the latter must be employed by those who wear it on behalf of the Church, and the former by the Church itself—the former wielded by a priestly hand, the latter by the hand of monarchs and soldiers, though only at the summons and under the sanction of the priest. Moreover, the one sword ought to be subject to the other, and the temporal to the spiritual authority. . . . We declare, state, lay down and pronounce, that it is an indispensable article of faith for every human being that he is a subject of the Roman pontiff."

But it did not work. The king sent to have Boniface seized; he was rescued and taken to Rome, where he died a few days later from the shock of his humiliation.

And it was of this Boniface that Pope Celestine, whom Boniface had compelled to resign and afterwards imprisoned, said, "This cardinal, who stole like a fox into the chair of St. Peter, will have

the reign of a lion and the death of a dog."

The popes have claimed to be the vicars of the Lord on earth, but they have not lived as he did; they have not desired the things that he desired; He sought not a kingdom in this world, while most of them have sought to rule over kings. He had not where to lay his head, while they must have palaces and all the wealth they can heap together. Paul told those to whom he was writing that they should follow him as he followed Christ.

The more we learn of the deeds of the popes through the centuries, the less confidence we have in them and the more unwilling we are to follow them as religious leaders. The one thing they have constantly sought is to increase their power, their possessions, their authority, their honor. If a man have not the Spirit of Christ, he is none of His.

There is need of studying these things and comparing them with the teaching of our Lord. And that is true of all that we believe or profess to believe, of all that men present to us as truth. Let us study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

BAPTISM—THE FORM.

Notwithstanding the controversial nature of this subject, yet there are certain outstanding facts which have never been successfully controverted.

1. John the Baptist introduced the only form of Christion baptism into the world. This is made clear from the fact John and Christ baptized in the same country at the same time and no one ever raised any question as to any difference in the mode or the form they used. (Jno. 3:22-24; 6:1-3.)

2. Jesus submitted to this one form when he was baptized by John. (Matt. 3:13-16.)

3. Jesus placed his law behind this one baptism when he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." (Matt. 28:19.)

4. This law demands baptism into each separate name of the Trinity, or triune baptism, which means an immersion in each name of the godhead, Father, Son and Holy Ghost. Compare these analogous constructions: (1) "Pilate wrote a title in Hebrew, and in Greek and in Latin" and placed it over Christ on the

cross. (Jno. 19:20.) (2) "Moses showed signs in Egypt, and in the Red Sea, and in the wilderness." (Acts 7:36.) (3) The acts of David are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer." (1 Chron. 29:29.) Now it took three acts to write the title, three acts to show signs in Egypt, "and in the Red Sea and in the wilderness," and three acts of writing the acts of David in the three histories. Just so it takes three acts to "baptize in the name of the Father, and of the Son, and of the Holy Ghost." See also Jer. 22:44, and Neh. 8:16, for similar constructions.

Then, too, if you write your name in the book of Matthew, and of Mark, and of Luke, it would require three acts of writing, or if you recite the commission giving it in the language of Matthew, and of Mark, and of Luke, you would recite it three times.

Now, since these analogous constructions require a triple action, three acts, or one act repeated twice, we reason the language of the commission requires three acts, or one act repeated twice in baptism, which is triune baptism, or the one baptism (Eph. 4:5) for everybody and not three or four ways of performing the rite.

5. Triune baptism harmonizes with the Trinity as no other form will. Father, Son, and Holy Ghost compose the triune godhead, three in one and one in three. So triune baptism is three immersions in one baptism and one baptism composed of three immersions. It also harmonizes with the trinities in natrue. Man is composed of spirit, soul and body. The universe is composed of earth, air and sky. The earth is made up of mineral, dirt and water. In nature are found the mineral, the animal and the vegetable kingdoms and so on, trinities in unity and unity in trinity. So in triune baptism we have trinity in unity and unity in trinity, three in one and one in three.

6. Triune baptism harmonizes with the fgures referring to it. In Christ's one prayer in the garden, he prayed three times, or repeated the one act of prayer twice. The children of Israel were baptized unto Moses in the cloud and in the sesa, but they were twice enveloped by the cloud and once by the sea. Again three in one and one in three. The cloud was not over them when the passed through the sea. (Ex. 14:19, 20; 22, 23, 24; 16-10.)

Noah's salvation in the ark

was a figurative baptism. This ark, like the godhead, had three compartments. Noah went into the lower, the second and the third story where he abode. One act took him into the first story, the second act took him into the second story, a third act took him into the third story. Triune baptism harmonized nicely with this figure. No other does.

Burial is a figure of baptism. We bury by placing the body in the casket, one act. We place the casket in a box, a second act. We place the box in the grave and cover it, a third act, and so on with all figures of baptism, trinities in unities and unities in trinities. So is triune baptism.

7. Only one form of baptism was handed down to the sub-apostolic church, and the first writers who mention the form tell us it was triune immersion, three immersions in one batpism, or triune baptism, and that they practiced it and no other, and that the general church recognized no other form during the first 600 years after Christ, or until 595 A. D. when Pope Gregory sanctioned the single immersion of the Eunomians, which Eunomius invented about A. D. 360. Indeed, triune immersion was the general practice of Christians during the first 1200 years after Christ, and has been practiced among Christians from that day to the present time. And even now 9 out of every 10 of the immersed part of Christiandom in the world have been baptized in this way.

8. The earliest church fathers tell us they practiced triune immersion in baptism and that they got it from Christ's commission. (Matt. 28:19.) Among those are such men as Tertullian, Chrysostom, Clement, Ambrose, Monulus and others. And it is a singular fact that no man however learned has ever found the origin of trine immersion this side of Christ and the Apostles, and no author, theologian, historian or writer ever used Christ's commission to prove single immersion for baptism. It's a trinitarian formula and teaches triune baptism only.

B. E. K.

THE HOLY KISS.

A number of things are called holy in the Bible. Holy Ghost, holy conversation, Holy One, holy angels, holy hands, holy day, holy women, holy men, holy brethren, etc., ett., and what God calls holy is holy. And God expressly commands his people to greet one another with a holy kiss. Of all the various forms of greeting, God selects the one most

expressive of love and brotherly affection known, as the one by which his people should exemplify their love for one another. (1 Cor. 16:16.)

In his epistolary writings, Paul four times commands us to greet one another with a holy kiss. He writes this twice to one of the apostolic churches. the Corinthian, and commands that another epistle which contains this command, the Thessalonians, be read to all the holy brethren. From this we see he meant for it to be observed among all the holy brethren in all the churches, or a general custom to be observed by all the Christians.

Then to add force to his teaching he expressly tells us he got it by revelation from Jesus Christ as a command. (Gal. 1:11-12; 1 Cor. 14:37.)

Peter adds his testimony and in his first epistle tells us to greet one another with a kiss of charity, or love. So that he and Paul are agreed —a unit in their teaching on this subject. One got it orally and the other by revelation. The only question now is our willingness or unwillingness to obey. John assures us we will be blessed if we obey. And Jesus tells us our obedience is evidence of our love to him. And that his abiding presence is conditioned on our obedience to him.

"He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him." The holy kiss is one of his commands. May we obey and manifest we know and love him. B. E. K.

NEWS ITEMS

Plainview, Ohio.

The Plainview congregation held their Love Feast on November 1. In the forenoon Bro. Lawrence Kreider gave us a very ogod sermon, his text being "Christ Our Teacher". In the afternoon Bro. Kreider again gave the message on "Love", which prepared us more fully for the service of the evening. In the evening fifty-one surrounded the tables and partook of the sacred meal, and emblems of the broken body of Christ, with Bro. Kreider officiating.

On Sunday morning we had a good attendance for Sunday School, after which Bro. Lawrence Beery gave us a fine message from God's word. We received much spiritual food in these meetings that will be long remembered.

On December 4 we held our regular quarterly council. Bro. Joseph Robbins was with us

and opened the meeting by reading Col. 3, and gave a short talk on same, after which our Elder, Bro. Miller, took charge of the meeting.

The business was soon disposed of in a pleasant manner. We also elected the officers for the coming year. Bro. T. A. Robinson, elder; Bro. Josiah Brower, clerk; the writer correspondent secretary and Monitor agent; Bro. Floyd Surber, Sunday School superintendent.

Irene Diehl,
Route 2,
New Lebanon, O.

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Plevna, Indiana.

We, the Plevna, Indiana, Dunkard Brethren Church met in our regular quarterly council November 9, 1930, with our Elder, Bro. L. I. Moss, present. The election of officers for the coming year was taken up first and resulted as follows: Church Clerk, J. A. Leckron, re-elected; Church Treasurer, Vern Kendall, re-elected; Monitor Agent and Church Correspondent, J. A. Leckron, re-elected; S. S. Superintendent, Chester Hiatt; Assistant Supt., Hailey Lorenz; S. S. Secretary, Raymond Lorenz, re-elected; Lee Lorenz, assistant secretary. Chorister, Ada Kendall, re-elected; Anna Belle Kendall, re-elected, assistant; Elder, David Klepinger. We also elected all teachers for our eight classes in our Sunday School.

We are well pleased with the election of all officers and teachers, and the best of spirits prevailed. Other business was taken up and disposed of in a way that we believe was pleasing in the sight of our Heavenly Father. Bro. Moss had been our Elder, almost since the organization of the church here and we did hate to give him up, as he sure was a good shepherd and it showed how we loved him when he was elected one year ago. In that election he received every vote in the church and that sure speaks well for Bro. Moss, but we believe if our official body will stand together in the future as it has in the past, that with our new Elder, David Klepinger, we can guide the old ship Zion through the storms which will be on the sea of life and land all who will not desert her, to the Heavenly seaport where our dear Savior has prepared mansions for all that love and serve Him. Our prayer is that our new Elder will be an inspiration to us and that we will always be found working together for the good of His kingdom—and may the Lord bless Bro. Moss in all his undertakings that are in harmany with our blessed Mas-

ter and prosper him, both temporally and spiritually in him new home at McClave, Colorado. Pray for us that we shall ever, "Prove all things and hold fast that which is good."

J. A. Leckron, Cor.,
Route No. 2,
Greentown, Ind.

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Englewood.

November 22 and 23, 1930, are days that will long be remembered by the Englewood church and those who were permitted to be present from other places. The weather was ideal and a large number of visiting brethren and sisters, as well as people from the surrounding community were on hand for the beginning of the services and were present until the close. We were very glad to have so many visiting ministers present, there being ten ministers present throughout the meeting.

Saturday forenoon Elder L. I. Moss preached and in the afternoon Bro. Wyatt from the Orion church preached for us. In the evening something over 100 surrounded the communion tables and there was not enough room for all present. Bro. Moss officiated, assisted by Bro. D. W. Hostetler and the service was very uplifting to all present. At 7:30 o'clock Sunday morning we had morning worship followed by breakfast after which we had Sunday School. Because of the large crowd present we just had one class in the main room taught by Bro. Theodore Myers of North Canton. The lesson was 2 Peter 2, and some very valuable points were brought out warning us of present conditions in professing Christendom.

The sermon following was delivered by Bro. Hostetler. The sermons were all good and appreciated by all present. Dinner was then served to those from a distance and thus closed our meeting. It was with regret that we said good-bye for the time seemed too short. Such meetings are certainly encouraging to us and we hope we may enjoy many more such.

At a council of recent date we set the 4th Saturday of October as a permanent date for our communion. Also plans are for us to have a series of meetings in September, 1931, conducted by A. G. Fahnestock of Pennsylvania, the Lord willing. At present having well attended and interesting services.

L. W. Beery, Clerk.

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Coon River (Iowa).

We are still working together for the good of the cause at this place. October 26th our

delegates to D. M. gave a report of the meeting to an attentive congregation.

November 2 in the absence of our minister we met for Sunday School. Had a good lesson, could feel the very presence of the Holy Spirit and rejoice in the promise of only a few gathered in his name, after which two of our Deacon Brethren gave good talks from the great love chapter of the Bible, 1st Cor. 13.

December 2nd we had our members' meeting. All business of the old year was disposed of and plans made for the new. Decided to make an effort to hold a series of meetings sometime in the coming year. Reorganized S. S. and more aggressive work in the S. S. was talked of and acted upon. In this time of depression and many people being out of employment, calls are coming for help for the poor. Our Sisters Aid is busy trying to help supply the need in our home community. Oh, that we may all try to cultivate a spirit of helpfulness and ever strive to "work while it is day for the night cometh when no man can work."

Elizabeth Erb,
Yale, Iowa.

:------:

Northern Lancaster Co., Pa.

November 15th we began a series of meetings at Lititz, Pennsylvania, and ended November 30th. The attendance was well and the interest good. Elder Jacob A. Miller of Mechanicsburg, Pennsylvania, has surely done his part in preaching the Word. not to please men but for the purpose of pleasing God and saving souls.

Two were made willing to step out and accept their Savior; one of them was received by baptism and the other came from the Church of the Brethren. May God help men and women everywhere to see the need of accepting, now that which meets the divine approval of God; thereby setting a good example to the rising generation and save their own children from destruction by him who makes his appearance as an angel of light.

A. G. Fahnestock,
Brunnerville, Pa.

:------:

Waterford.

The Waterford congregation met October 8, 10 A. M. for all day meeting. Brother and Sister Jacob Reppert of Chico, California, were received into fellowship from the Church of the Brethren. We welcome them into our midst. May the church be all to them that they would have it to be.

Brother Garst delivered the

message of the morning. Brother Reppert preached the examination service at 2 o'clock. This was followed by the communion services Saturday evening. Brother Reppert also took charge of the evening services. About forty surrounded the Lord's table.

The congregation met in regular quarterly council December 6, Bro. M. S. Peters officiating. Bro. and Sister Elias Spurgeon and Bro. Ed. Blocher and son Arthur were granted their letters. Little other business was transacted.

L. Russell Johnson,
Monitor Cor.,
Empire, California.

OBITUARY

Glenn Franklin Bashor.

Glenn Franklin Bashor, son of S. M. and Nora Bashor, was born near Holmesville, Gage County, Nebraska, July 1, 1902, and departed this life, October 18, 1930, at his home near Waterford, California, at the age of 28 years 2 months and 27 days.

When Glenn was one year old his parents moved to Kansas, where they lived for nine years. Then the family moved to Raisin City, California, where they lived for seven years. While living at Raisin City, he united with the Church of the Brethren. The next move was to Waterford, California, in the fall of 1919, where the new church was organized. He proved himself to be a young man of unusual devotion and was elected to the ministry.

On September 9, 1925, he was married to Roberta Kennedy. To this union one son was born, Chester Lee, on January 16, 1927.

In the spring of 1927 Glenn's health began to fail. In the fall of this same year he changed his church fellowship to the Dunkard Brethren. In June, 1928, his condition was pronounced critical by a number of physicians. He received the anointing November, 1928, and again in October, 1930, from which ordinance he gained much strength and comfort.

On Wednesday evening he asked someone to read from the Bible to him. His mother read to him and he enjoyed it so much that he fell asleep and rested for some time.

Glenn was very patient in his sickness.

He was a good neighbor, a dutiful son, a kind husband and an affectionate father.

He leaves to mourn him his

wife, Roberta M. Bashor, one son, Chester Lee, his parents, Mr. and Mrs. S. M. Bashor. In the family of nine children, he leaves seven sisters (one brother, Johnie Lee, having preceded him several years ago). The sisters are as follows: Mrs. Guerna Cosgraves, Madera, California; Mrs. Dessie Colbert, Lola, Cora, Lela, Dolly and Pauline, all of Waterford, California; two grandmothers, Mrs. Sarah Bashor, Waterford, California; Mrs. Anna Switzer, Lovelwell, Kansas.

He leaves a number of other relatives besides a host of friends and neighbors.

So ends the short history of a life we all loved so well and one that will be greatly missed,—a life too short it seems, but lived so humbly and sincerely.

LOVE OUR NEIGHBOR AS OURSELVE.

W. H. Kinny

Sometimes I wonder if we really understand or think just what that meant or what we have to sacrifice to do that. And we find in Matthew 22:39, that is the second commandment that our Lord gave us so we should try hard to obey and be careful what we say about our neighbor for we may be backbiting and we find that spoken of in 2 Cor. 12:20, and instead of that let us try and return good for evil; for we find in Matthew 7:12: "Therefor all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the proprets": and we know that we would not like for our neighbor to be unkind or unfriendly to us. But we should not do good to our neighbor just to get them to do the same to us, but to show them that we are followers of Christ and that will help us to live better lives, for our blessed Master. But I find that so many times we are apt to find fault about our brothers, sisters or neighbors, that if we would just stop to think about our own faults it would be better for our own salvation; for it says in Matthew 7:5 and also in Luke 6:42 that we should first cast out the beam out of our own eye so we can see clearly to cast out the moat out of our brother's eye, and if we do that we would find our own faults so much larger than others that it would keep us so busy that we would not think so much about others and we would learn to do to them as we would like to be done by; and if we did that we would be like the Samari-

tan that is spoken of in Luke 10:33. And then it would prove to our neighbors that we do really love them as ourself, and it would help us to be happier and make us so much nearer to the kingdom of God.

I feel as though we need more love in the church, as they had in our forefathers' time, and I pray to the Almighty God of love and Prince of peace that he will send down fire from above to kindle these cold hearts of ours.

Dallas Center Iowa.

THE QUIET HOUR

Jessie Demuth

"For a monent in the morning,
Ere the cares of day begin,
Ere the heart's wide door is open
For the world to enter in,
Bend the knee, alone with Jesus,
In the silence of the morn,
And in heavenly sweet communion
Let your duty day be born.

"For a moment in the morning,
Take your Bible in your hand,
Catch a glimpse of sacred wisdom
From the peaceful promised land;
It will linger still before you
When you seek the busy mart,
And like flowres of hope will blossom
Into beauty in your heart.

"Take a moment in the morning,
Just a moment, if no more—
It is better than an hour
When the trying day is o'er;
'Tis the gentle dew from heaven,
'Tis the manna for the day,
If you fail to gather early,
It, alas! may melt away."

Oh, the quiet, holy joy of the silent hour, when the soul is alone with God! Have you learned to love it, dear reader? If not, you have yet to attain to one of the purest and sweetest pleasures possible to a Christian in this life. And we all need these "quiet moments". Our contact with the material things has a tendency to deaden the finer sensibilities of our nature, and to impoverish the spirit, unless the influence is counterbalanced by seasons of quiet meditation and prayer. "By all means, use sometimes to be alone."

God speaks to the soul in its moments of reverential silence. Seldom do we find a

soul still enough to hear God speak. How many around us are thoughtlessly rushing on to eternity! They find little enjoyment in the "quiet hour". They dislike to be alone with their own thoughts and do not know how to commune with their own hearts. And for the neglect of this blessed privilege, as well as a command, few can give any better excuse than the "lack of time". They have time to look after their temporal wants and to seek pleasure, but do not have time to "seek while on their way, their future realms to know". There is time to read magazines and other literature of the day, but no time to read the Bible and to get ready for eternity! What, then, is time (?) for as the poet says:

"Life is the time to serve the Lord,
The time to insure the great reward."

As someone has truly said, "We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God."

May we all resolve that henceforth, the "lone hour" shall have its place in our daily life. "So teach us to number our days, that we may apply our hearts unto wisdom." (Ps. 90:12.)

—Waynesboro, Pa.

POEMS

THE MODEL CHURCH

By Will Carlton

Well, wife, I've found the model church! I worshiped there today!
It made me think of good old times before my hairs were gray;
The meeting-house was fixed up more than they were years ago,
But then I felt when I went in, it was not built for show.

The sextion, he did not seat me away back by the door;
He knew that I was old and deaf, as well as old and poor;
He must have been a Christian, for he led me boldly through
The long aisle of the crowded church to find a pleasant pew.

I wish you'd heard the singing, it had the old-time ring;
The preacher said with trumpet voice: "Let all the people sing!"
The tune was "Coronation", and the music upward rolled,
Till I thought I heard the angels play upon their harps of gold.

My deafness seemed to melt away; my spirit caught the fire;
I joined my feeble, trembling voice with that melodious choir,
And sang as in my youthful days: "Let angels prostrate fall;
Bring forth the royal diadem and crown him Lord of all."

I tell you, wife, it did me good to sing that hymn once more;
I felt like some wrecked mariner who gets a glimpse of shore;
I almost wanted to lay down this weather-beaten form,
And anchor in the blessed port, forever from the storm.

The preaching? Well, I can't just tell all that the preacher said;
I know it was not written, I know it was not read;
He had not time to read it, for the lightning of his eye
Went flashing 'long from pew to pew, nor passed a sinner by.

The sermon was not flowery; 'twas simple gospel truth;
It fitted poor old men like me, it fitted hopeful youth;
'Twas full of invitations, to the Christ and not to creed,
And bade us all to copy him, in thought and word and deed.

The preacher made sin hideous in Gentiles and in Jews;
He shot the golden sentences down into the finest pews;
And—though I can't see very well—I saw the falling tear
That told me hell was some ways off and heaven very near.

How swift the golden moments fled within that holy place;
How brightly beamed the light of heaven from every happy face!
Again I longed for that sweet time when friend shall meet with friend,
"When congregations ne'er

shall break and Sabbaths have no end."

I hope to meet that minister
—that congregation, too—
In the dear home beyond the stars that shine from heaven's blue;
I doubt not I'll remember too beyond life's evening gray
The happy hours of worship in that model church today.

Dear wife, the fight will soon be o'er, the victory be won;
The shining goal is just ahead, the race is nearly run;
O'er the river we are nearing they're thronging to the shore,
To shout our safe arrival where the weary weep no more.

—Selected by
Sister Della Mellott.

LITTLE BLOSSOM

"O dear! I'se so tired and lonesome!
I wonder why mamma don't come?
She told me sut up my blue eyes,
And 'fore I waked up she'd be home.
She said she was going to see g'mamma,
Who lives by the river so bright;
I s'pect that my mamma fell in there;
And perhaps she won't be home tonight.

"I dess I'm afraid to stay up here
Without any fire or light,
But God's lighted the lamps up in heaven,
I see 'em all twinkling and bright.
I fink I'll go down and meet papa,
I s'pose he has stopped at the store;
It's a drate, pitty store full of bottles;
Wish he wouldn't go there any more.

"Sometimes he is sick when he tums home
And stumbles and falls up the stair;
And once when he comed in the parlor
He kicked at my poor little chair,
And mamma was all pale and frightened
And hugged me up close to her breast,
And called me her poor little blossom
And dress I have forgotten the rest.

"But I 'member that papa was angry;
His face was so red and so wild;

And I 'member he striked at
poor mamma
And hurted 'is poor little
child.
But I love him, and dress I'll
go find him,
Perhaps he'll tum with me
soon;
And it won't be dark and
lonely
Waiting for mamma to
come."

Out into the night went the
baby,
Her little heart beating
with fright;
'Till her tired feet reached the
gin-palace
All radiant with music and
light.
The little hand pushed the
door open,
Though her touch was as
light as a breath,
The little feet entered the
portal
That leads but to ruin and
death.

"O papa", she cried as she
reached him,
And her voice riffled out
sweet and clear,
I thought if I comed I would
find you,
And I is so glad I is here.
The lights are so pretty dear
papa,
And I fink that the music's
so sweet,
But I dess it's 'most supper-
time, papa,
For Blossom wants some-
thing to eat."

A moment the bleared eyes
gazed wildly
Down into the face, sweet
and fair;
And then, as the demon pos-
sessed him,
He grasped at the back of
a chair.
A moment—a second—'twas
over,
The work of a fiend was
complete,
And poor little innocent Blos-
som
Lay quivering and crushed
at his feet.

Then swift as the light came
his reason
And showed him the deed
he had done;
With a groan that the devil
might pity,
He knelt by the quivering
form;
He pressed the pale face to
his bosom;
He lifted the fair, golden
head;
A moment the baby lips trim-
bled,
And poor little Blossom was
dead.

Then in came the law, so ma-
jectic,
And said with his life he
must pay;

That only a fiend or a madman
Could murder a child in that way.
But the man that had sold him the poison,
That had made him a demon of hell,
Why, he must be loved and respected,
Because he was "licensed to sell".

He may rob you of friends and of money,
Send you to perdition and woe;
But so long as he pays for his license,
The law must protect him, you know.
God pity the women and children
Who are under the Juggernaut rum,
And hasten the day when against it
Neither heart, voice nor pen shall be dumb.

—Selected by
Irene Leatherman.

NOTICE.

I would like to get in touch with some young or middle-aged minister and wife who would consider the propriety of changing location.

B. E. Kesler.

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BIBLE MONITOR

VOL. IX. January 15, 1931. No. 2.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TO OUR 1931 CONTRIBUTORS.

First, we expres our appreciation and thanks to our 1930 contributors for the kindly consideration and helpfulness accorded us during the past year, without which our eforts would have been much less of a success or greatly weakened. Somehow, we are made to feel the "Monitor" for the past year has been the best yet, and our contributors deserve a full share of credit. Then, too, our printers are due kindly consideration for promptness and a better grade of paper and general makeup and mechanical execution of the publication. Our gratulations go out to all those and to all others who have in any way contributed to the success of our efforts, especially our agents, who have served us faithfully and helped to maintain our subscription in a high degree.

Now, to our contributors of 1931, we give you a hearty greeting in Jesus' name, and a welcome to space in the "Monitor" for any constructive material in keeping with its policy and the good of the church.

We especially solicit church news "boiled down" to simple statements of news, abridged sermons from our ministers, good poems, original or selected, and other selected matter of merit, with doctrinal matter by those capable of treating such subjects, and any other matter of general interest; remembering that "controversial matter, personalities, accusations and adverse criticism" are supposed to be barred from the columns of the "Monitor". We hope you will not embarrass your editors with this sort of matter. We would regret to incur your displeasure by returning such matter.

We are anxious also for material for our Young People's Department. So far this department hasn't received the attention we would like. We have a number of young peo-

ple who are capable of good work and we want their help.

On general principles and subjects upon which Conference has made no ruling, considerable liberty may be exercised for personal views, but on questions upon which Conference has spoken, the utmost care should be taken, especially if a contrary view is to be presented. If this cannot be done it were better to keep silent. And in no case should an attempt be made to "whip" another through the "Monitor". Better go to him and speak face to face. All who are familiar with the situation will know the intent of the article, and matters will not be helped. Besides, such a course manifests cowardice.

Furthermore, we know you want to be helpful and do not want to unnecessarily burden your editors. A few simple rules may be helpful. Spell correctly, use capitals sparingly. Begin title of Deity, days of week, names of months, abbreviations, proper names, and sentences with capitals. Place a period at the end of statements, a question mark after questions, use quotation marks when you quote scripture or the words of someone else. Quote scripture correctly, and place curves (parenthesis) around the reference, which should follow the quotation, thus: "In the beginning was the Word." (Jno. 1:1.) Write legibly if pencil or pen is used. Avoid crowding. Write only on one side of sheet. Place your subject at the top, your name under it, then follow with what you wish to say. Attention to these will help us. We'll take care of the rest.

A FORWARD LOOK.

At the opening of the new year it may be well for us to close our eyes upon the past and take a look into the future, forgetting for the time at least the things of the past and meditate upon the things of the future.

A great man one time said, "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus", which suggests the idea of turning our minds from the things of the past, and of being concerned about the future, about the things that are to engage our attention in the future.

But why forget the things of the past? What are the thinsg we should forget? The text suggests everything of the past; for the things which

are before will require our best thoughts, and demand our best efforts. All our sorrows, our heartaches, our trials, mistakes, and shortcomings, with all our sins and disappointments should be forgotten; for brooding over them can only discourage us and impede our progress in running the "race set before us", and lessen our success in executing the tasks that shall come to us.

Then, too, our encouragements, successes, achievements and victories of the past should be forgotten as things of the past; for all our joys, gratulations, gladness, and delights over the achievements and victories of the past can very easily deceive us and cause us to recline upon the "bed of ease" or sit down in the lap of self-satisfaction or lounge around in the hall of self-complacency, till we pat ourselves upon the shoulder and exclaim, "See what I have done!" And we become unconscious of the urgent needs and many duties that confront us, and close our eyes and go to sleep when our help is so much needed.

In looking into the future and observing the situation and work to be done, we shall readily see there is plenty to do, that the "laborers are few, that the Lord is calling you" and that there is always room at the front; room for leaders, room for workers, room for helpers. "Will you, will I be one, to hasten the coming of the glorious appearing of blessed Lord and Saviour Jesus Christ?"

There are services to render, sick to be visited, destitute to be relieved, poor to be fed, naked to be clothed, discouraged to be encouraged, cast down to be lifted up, lost to be found, and so on; no end to our opportunities and duties. Shall we prove ourselves eqaul to the task? Then let us look the situation full in the face, and, forgetting the past, let us fix our gaze upon the task with a zeal and a determination that shall allow no energy to be lost in brooding over the discouragements and disappointments and failures of the past and success will be our's in the coming years.

Then, too, in this forward look we shall see the goal to be reached, salvation now, and eternal life hereafter. How these well deserve our best efforts, our strongest energy and our willing obedience to the duties that are just ahead. May the good Lord give us fortitude, courage and strength for the fullest and best service for Him.

Finally, as a church, let us forget the trivial things that tend to mar peace and unity,

and more fully consecrate ourselves to the work of the Lord in a constructive way, and not allow our energy to be lost in bickerings and "endless generalities which minister question rather than gdoly edifying". Less legislation and a fuller consecration and a stronger devotion to the work of the Lord bring achievements commensurate to the efforts put forth, and of which we may well be glad. God help us so to do.

CONFERENCE, ITS DECISIONS AND OUR ATTITUDE TOWARD THEM.

From the very beginning of the church there have been matters affecting its membership which required attention, an understanding and decisions. A certain course of action outlined in order to have unity and harmony in conduct and procedure so necessary to the advancement of her work and mission here on earth. In Acts 15 we have the first account of a disturbing matter and its settlement at Jerusalem. From that time on up to the present there have been innumerable questions dealt with by the church and for many years it has been a practice to have a yearly meeting or conference for the consideration of any matters needing attention. This we believe to be a wise plan, as Satan is ever at work trying to hinder the work of the church through misunderstandings, wrong interpretations, misapplications, false teachings, etc., resulting in disunion, strife, contention and other deplorable conditions among the membership. It would be well for us to occasionally take note of this conference at Jerusalem and conduct our gatherings in like manner. There seems to have been rather a gathering together of the church and apostles and elders at this first meeting and evidently quite a little discussion was heard as to the action to take. There is one thing I would like to impress on our minds right here. As recorded, there was quite a difference of opinion on this matter in the meeting, but, remember this, they did not "fuss, quarel or quibble" about it; they "reasoned" this matter out.

Would to God we could remember in our conferences that the matters brought up for action are to be settled not through wrangling or disorderly argument but by sound and sensible reasoning in the light of scriptural teachings, directed by the Holy Spirit. We all have or should have

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A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.

convictions on the questions presented to conference and we should learn to present our arguments on the point at issue in a logical manner so as to be easily understood by all.

We notice at this first conference the matter was so clearly presented that the wise plan was seen by all, and they "all came to one accord" as to the action to take. So we should in our meetings all present our views without any selfish motives or prejudices and then "reason out" the best possible action to take. If we allow the Holy Spirit to guide us a plan of action will be forthcoming giving general satisfaction.

Undoubtedly the first and most important business of conference is to reach decisions. That is, to form conclusions in the light of the scriptures as to the correct action to take and establish practices for the observance of the church in general and thereby settle the disturbances that may arise. When the decisions of conference harmonize with the scriptures they certainly are binding and are recognized as such by God, according to Matt. 16:19 and 18:17.

At times in the past I fear conference has been influenced by selfish motives, private interests and modern popular interpretations, and the decisions not the result of the guidance of the Holy Spirit. Then, too, from all appearances there have been times when matters sent to conference were misleading. By deceptive wording the real issue was kept in the background and not discovered or mentioned in the discussion. It is not surprising that decisions favoring such papers did not give satisfaction.

If conference is conducted in proper order and the decisions beyond reproach, the

next important thing is "our attitude toward these decisions".

If these decisions harmonize with the Word and as such are recognized by God then certainly they should be respected by the membership. The success of our work as a church depends to a great extent upon our attitude toward conference decisions. When these are not respected there can be no unified effort, hence no extensive success.

According to our Polity, "In questions of privilege and propriety the supremacy of the church over individual is of Divine right". In scriptural teachings where there is any question or difference of interpretation or any other matters affecting the membership, the voice of the church in conference is supreme and final, is recognized by God as such and should be by man.

Our attitude, then, toward conference decisions under these circumstances should be the same as that toward the Word of God. This attitude should be one of subjection and obedience. When all respect the decisions thus, unity and harmony will prevail and the cause will grow and prosper. This was true in the early church and it is true today.

The question arises, what is to be done when there are those that do not respect conference decisions? It is my belief that when the action of conference is prompted by the Holy Spirit, rebellion against it is the same as rebellion against God. Some folks have the idea that conference is forcing things upon them. People who have the right spirit do not need to be "forced" to obey its action. Those who are rebellious evince the need of "conversion". The purpose of conference is not to force things upon the membership but to determine the safe and wise course of action in matters that are questionable or undecided. Those not willing to be governed or be subject to these decisions manifest the wrong spirit and must be dealt with as unruly members. After counselling and admonishing the same in love and gentleness, with long-suffering forbearance if they still resist and walk disorderly, the church must withdraw fellowship from the offending one for the protection of the faithful ones and if possible bring the offender to repentance. If this course of action is followed the church body can always be kept in working order, will be respected by those without and will retain its influence as a soul-saving institution in the

world. Let us each as members of the Dunkard Brethren Church do all in our power to see that our conference is conducted in proper order; that it consists of a truly representative power; that its decisions are the result of "safe and sane reasoning" in line with scriptural teachings prompted by the Spirit of God; that each individual will show respect, be subjective and obedient, and that all violations and transgressions be dealt with properly and promptly.

In this manner only can we hope to continue as a church body worthy of the calling which we have in Christ Jesus. —L. W. B.

SOME OBJECTIONS—8.

We have spent enough time with the popes, even though we have barely touched upon the subject. Now we wish to turn to another phase of Roman Catholic religion or belief to which Protestants would have to yield if they were to unite with the Roman Catholics; and that is the Virgin Mary. Until one has made a study of the subject, he has very little idea as to how large a place the Virgin fills in their worship. And here again we can but touch upon some points, for time and space would be wanting to tell half.

I have read some books and pamphlets about the Virgin, some that were approved by the Roman Catholic censor, which are very misleading, and yet are very plausible. They cannot be read safely unless one is on his guard all the time, for after a thing has been presumed to have happened it is afterwards used as having happened. Take, for example, a passage near the beginning of the book: " 'Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb. Holy Mary, Mother of God, pray for us sinners'—might have been addressed to the Blessed Virgin during her lifetime by anyone of the Eleven, and such speech was according to their mind to address to her." Farther along in the book it is said of the Virgin: "Whether her prayers were asked in her exaltation, as they had been asked undoubtedly in her humility on earth, of this, * * we have no information." He is writing of the Virgin after her Assumption; for the Roman Catholic claim is that she was taken bodily to heaven after her death. But we wish to call attention to the first quotation, where he says prayers may "have been addressed

to Mary", and to this passage in which he says they had been "undoubtedly in her humility on earth". He makes a supposition and then uses it as if it were a fact that had been proved, for in a note on the same page as the second quotation he refers the reader to the first quotation. We need hardly be told that there is a world of difference between an assumption and a fact.

And again, "According to the tradition His Mother was among the wailing women who met our Lord as He bore His cross to Calvary." "She reappears at the beginning of the Acts as a conspicuous personality in the widowed church. * * * Mary was present by implication at the election of St. Matthias, and on the occasion of the descent of the Holy Ghost." And when writing of the apostles, "She is not only allowed among them and recognized, but she is apparently conceded a position of honor, being the only one mentioned by name among the women, as the Eleven are alone mentioned among the men." At the cross: "'Behold thy mother', was said to the beloved disciple and, like Eve, she was to be the mother of all living. At any rate, the disciples of Jesus, when he was gone, regarded His Mother whom he had left behind, as sacred to them, as their Mother." And a little farther along: "She may seem to hold rank and office, as the apostles held rank and office."

"There is nothing novel, nothing of 'development', in our present attitude as Catholics to our Lady. Queen of Saints, Mother of God, she is to us and was to the first disciples; the one above all others in earth or heaven who, if we can obtain her prayers, will best avail with God for us."

"For Catholics the Assumption is an event that actually occurred. It occurred during the lifetime of most of the apostles; it was known to apostles and to the church of apostolic times.

"The apostles went to the tomb of Mary, as they had gone to that of her Son, and found it empty. She had not risen as He rose; she did not appear to them, as He had appeared, in the body of her resurrection. But the seal of the grave had been broken in her case just the same. God had taken her sacred body, the body in which He had lain, up to His right hand."

The Roman Catholic Church lays much stress on things which are not revealed and written in the New Testament. Here is an illustration: "Let

us reflect how many things in the human life of the Son of God, things that we should have wished to know, things that it imperils our salvation —so it would certainly seem —to have remaining unknown, are nevertheless not recorded, at least such is the appearance to our imperfect vision— the entire instruction, to take a capital instance, of the Forty Days after the resurrection; the instruction on which the church was principally built and the Christian faith elaborated; the instruction of the promised time, when our Lord was no more to speak to His disciples in proverbs but would show them plainly of the Father (John 16:25); the instruction from whence proceeds the apostolic tradition, the Divine tradition, which is the possession of the nfallible church, and of the infallible church alone."

In the preface of his book the author says: "I have employed Holy Scripture rather for its literary and historical value in evidence than on the ground of its inherent authority as the inspired oracles of God."

It is easy to see that the authority for the veneration and adoration paid the Virgin Mary are not authorized by the New Testament, but depend solely on tradition. This constitutes an insuperable objection to union with the Roman Catholic Church . The New Testament is our guide, was given us for that purpose; we refuse to accept tradition or the so-called gospels which were composed some centuries after the time of Christ as reliable guides from earth to heaven. There is still more to say about the Virgin Mary before we get the truth as to her position in the Roman Church.

OFFENSES WILL COME.

Nathaniel S. Longenecker.

Jesus said to His disciples, "It is impossible but that offenses will come, etc." Apostle Paul says, "Herein do I exercise myself to have always a conscience void of offense toward God and toward man."

After Paul's conversion, and he had "tasted of the good word of God and the power of the world to come", after he had "suffered the loss of all things for the excellency of the knowledge of Christ", is when he "determined not to know anything, save Jesus Christ and Him crucified". And then, also, did he determine to be "his brother's keeper". And what a wonderful love he manifested by self-sacrifice toward his breth-

ren, especially to the ones weak in faith, in the way of non-offense.

In Cor. 8:8 to 13, he writes, "But meat commendeth us not to God; for neither if we eat, are we the better; neither if we eat not, are we the worse", but take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For, if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be enboldened to eat those things which are offered to idols. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ". Then he further states, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

In Eph. 5:1, Paul admonishes, "Be ye followers of God as dear children." Peter also says, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps". Therefore, if we are of God's divine family, faithfully following in his steps, we will then be able to bear testimony to the meaning of Peter's words, when he states, "Because Christ also suffered for us, leaving us an example", that we must do likewise, and the affliction, persecution, trials and the many offenses we must suffer, are because of the principalities and powers that are against us. And since the prince of this world is governing this power, God's children have learned that his plans and means were always intended for complete destruction, if possible, of the true church, especially the ones that are weak in faith, and that his pernicious devices are always of the shrewdest nature.

And as we behold conditions in this later day, his many shrewd schemes, and his devices existing everywhere, the question arises in my mind, did this beastly prince ever before demonstrate before God's people anything more cunning than that of the radio? A question for each one of us to answer as brethren and be honest with ourselves.

I have a good neighbor, with a large family, of the Mennonite faith, who thinks that the radio is the wisest trick the devil ever wrought. He says, "By it you can have all kind of amusement of a wicked world right in your home, without anyone knowing about it." And farther

stated that the good that is mixed with it isn't good enough for him." Now, then, brethren, what should our mind be of it?

There is a family of the Brethren Church not far from here, who seemed, at one time, to be real conservative, but finally were persuaded to install a radio. During the last circus in the city here, they heard the affairs of what was going on there, over the radio, and because of that, we were told these parents found it quite difficult to keep their girls from going there also, who are sisters in the same church. This mother, we understand, quite freely uses the expressions of those whom they call Amos and Andy. Is this pleasing and acceptable to our Father in heaven?

Brethren, I give this as a warning, and for our serious consideration, lest we offend in any way. At the same time let us keep in mind our innocent children and, as Paul did, the weak brethren.

In Rom. 14:21, 22, the apostle wrote,, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." He also writes, in Phil. 2:5, "Let this mind be in you which was also in Christ Jesus."

Therefore, let us as God's professing children examine ourselves along these lines and see whether we have the mind of Christ. Let us prove ourselves in all things, and be a peculiar people to the world, abstain from all appearance of evil, especially from the most highly esteemed thing of this world, and "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service", not in word only, but also in deed and in truth. That we may be as Apostle Paul, void of offense.

Then God will be our God and we will be His people. May God in Jesus' name help us, as His true church, to do this, is my sincere wish and prayer.

—Lancaster, Pa., R. 2.

THE PLACE FOR WOMEN.

Naomi Kurtz.

After reading an article under the above title in a recent isue of the Bible Monitor, I feel constrained to submit a few thoughts. Now, of course, by the argument given, I have no right to expect any "man" to read this ar-

ticle. But sisters, we who feel and are persuaded that God has a place for us in His great plan of slavation, and in His program of life and service, can not surely remain in silence any longer.

We surely must conclude that God either made a great mistake when He created women, or else He included her in His great plan, and that some people are making a mistake in the interpretation of His word.

We who have had any definite Christian experiences, have beyond any doubt settled this question in our own minds, and will not be moved or discouraged by what anyone may write or say.

I am so happy to know that God began a long time ago, at least as far back as the time of Christ, to include women in His great work, for Christ Himself—who is the head of the church—gave to a woman one of the greatest messages that has ever been given, and bade her carry it to the disciples (read John 20, 17-18), and she did as she was commanded, and delivered it to "men", as commanded.

When we are studying any subject—and especially is this true of ministers as they are preparing their sermons—we look up all Bible references and search all available help, ever being cautious not to remove any scripture from its original setting, and thus destroy its true teaching. Why not be fair and do the same on the subject of women's work?

It is true, Paul did give the admonitions that the writer refers to, but there was a reason, the church at Corinth was in confusion. Paul also gave us 1 Cor. 11:10, "For this cause ought a woman to have power on her head." For what cause? "Because of the angels." Or, are we to believe it is because of the man, as woman is such an "inferior personality",, created only for man's tool and slave, and he as her lord and superior, must be looked up to. Paul tells us we are one in Christ Jesus, from whence then comes the lordship of the man? (Read 1 Cor. 12:4-13.) Or will someone say that the word "man" in the 7th verse excludes the woman? If it be true that wherever the word man is used in the scripture, women are excluded, then, sisters, we are without hope of any sort. I thank God that such is not the case, and that no such fear need enter into our hearts.

According to the article above referred to, the writer seems to feel that the teaching of little children isn't of such great importance, and it

would be permissible for a woman to teach them. Well, since a child's first teacher is its mother, I guess it is permissible, and if we are to get the lesson that Christ Himself gave when He said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven", we must be humble enough, and honest enough, to accept the teaching of God's word in its true meaning, and not pull a part of it out of its setting to try and prove a notion of our own. Referring again to the first part of this paragraph, I ask, is it reasonable that if it is not permissible for a woman to teach adults, who are able to reason for themselves, is it reasonable that it would be right for her to teach little children, they who are the purest of all God's creation? Would to God that everyone, from him who exalteth himself to him who humbleth himself, were as innocent as they.

We have always been taught to believe that the covering worn by the Christian women places her on the same level as the man, in Christ Jesus, and such theories as advanced by the writer of the article mentioned throws down completely the foundation of the covering and makes it of no avail. If it doesn't give authority, what does it do?

I am sure that we have had leaders in the church in days gone by who were just as full of the Holy Spirit, lived just as devoted lives, were just as consecrated, and just as able to interpret the scripture, as any of our leaders today, and they did not so interpret the scripture as to exclude the women in Christian service.

If Paul meant that the woman was to receive all her instructions from her husband at home, and keep all her inspirations to herself at home, we might as well exclude the women from our public worship. But how about the many good women who have no husband at home?

Read Luke 2:36 and following, for an example of a prophetess who ministered in the temple. Also read Acts 21:9, telling of the daughters of Phillip, the evangelist, who prophesied. Read Acts 2:17, about the outpouring of the spirit on all flesh, not just on the men. It seems very much as though, instead of our church having the fault of the woman usurping authority over the man, it is a case of man usurping authority over Christ—who is the head of the church—and His teaching, and possibly doing exactly what he is told not to do in 1

Peter 5:3, "lording over God's heritage".

We are sometimes made to wonder if it is possible that some are mistaking the position of being a leader for an excuse to be dictating instead.

We hear much these days about the fast trend of our nation back to heathendom, and this is not at all impossible. But do you realize that one of the great causes of heathendom is the subjugation of women? They are considered as slaves, inferior beings, not capable of learning, and without souls. How thankful we should be to God, that through Christ we have a Christian religion, a religion that tells us that there is neither male nor female in Christ Jesus, but that we are one in Him. (Read Gal. 3:28.) Surely as followers of a loving Saviour, we do not want to be guilty in any degree of misinterpreting God's word in such a way as to resemble heathen custom. and to exclude women from participating in Christian service would certainly be a step in that direction. . . .

Again, if 1 Cor. 11:5 means nothing, why, in the name of common reason, did Paul write it? If a woman be not permitted to teach—or prophesy—as Paul puts it, then of course she dare not lead in audible prayer, for these two terms are linked together, and while a woman may and should pray in secret, what edification would there be in her teaching in secret? Paul says let everything be done to edification.

Have we forgotten what the Declaration of Principles of our church organization has to say about women's work? If so, please read it again. We have wandered away from the real principles of the organization of the Dunkard Brethren Church on some points. If we hope to maintain a real Christian church, based on Christ and His principles, instead of a fanatical form of religion, we had better go back and abide by our Declaration of Principles on which we started and then build a real Christian church that shall carry out the teaching of Christ and glorify His name.

The plan of salvation is not for men alone; it includes the women also; and just as sure as there is a work for the Christian man, there is a work for the Christian woman. It will take the united effort of both to accomplish the work that Christ has commanded to be done. . . . .

So, in conclusion, I would say, "Quench not the spirit" that was poured out on all flesh, and thus hinder Christian women in their God-given

work, for they also are heirs of Glory.

—Goshen, Indiana.

YOUNG PEOPLE'S DEPARTMENT.

THE SIN OF GOSSIP.

Grace Moss.

When we talk about our friends what do we say? Do we pick out all the bad points, or do we forget the bad and tell how much good there is in every person?

"There's so much good in the worst of us,
"And so much bad in the best of us,
"That it ill behooves any of us
"To speak ill of the rest of us."

I once met an elder who had something good to say about every one of his members. He was always talking about the good points in them and never mentioning their faults. Oh, if more people were like him.

I like the saying, "If you can't say anything good about anyone, don't say anything at all." If we can't say anything at all, always think good about someone until they prove different. And how much better this whole world would be.

Gossip has ruined many a person's reputation; gossip keeps adding a little more to it each time a thing is told until in the end it becomes a lie. People, are we guilty of telling lies? It is unsafe to tell the gossip we hear, for we don't know how many hands it has gone through, or how many times it has been changed or added to, and if we tell some of the untruths we hear we are ruining their reputation. I am afraid lots of us are committing a sin of ruining another person's reputation.

What good can an elder do, with some of his members gossipping about him, ruining his reputation? Picking out his faults? People, are we guilty? Let's examine ourselves. Where there is unoin there is strength. Let's forget our brother's or sister's faults and work together; spend more time in reading and talking the Bible and less time about other people.

We all have our faults, but telling someone else about it isn't going to help anyone, but if we tell the person about his or her own fault some good may be done. Read Matt. 18: 15-16-17.

Another saying I like is, "If

you can't say it to my face don't say it at all." In other words, don't say anything to my back you can't say to my face. How fine if we would all do it.

No one can live your life for you. No one can make your choice for you. No one can have faith in God for you. No one can believe in Christ for you. No one can do your duty for you. No one can meet your responsibility for you. You must live your own life, and can have no substitute. But how much more encouraging to have people or friends helping us along by holding up our reputation than having them trying to tear it down by what they have to say about us.

"Five things observe with care,
"Of whom you speak,
"To whom you speak,
"And how, and when, and where."

I once read a story about a father and mother who had tried to get their son into their church, but failed. So they called on a minister to help them. So one day the minister went to the home of the son and, after visiting a few minutes, he asked him why he had not joined his parents' church. His reply was, "From what I have heard mother and father talk about those church members, I wouldn't want to be mixed up with them."

Fathers and mothers, be careful what you say about fellow church members.

Never tell a thing unless it passes the three gates:

First, the gate of truth;

Second, the gate of kindness;

Third, the gate of necessity.

If it passes these three gates then it may be told.

—Dalals Center, Iowa.

NON-CONFORMITY TO THE WORLD.

Jesus Christ declared in His high priestly prayer to His Father, that His disciples are not of the world.

"They are not of the world, even as I am not of the world." (John 17, 6.) The true disciples of Christ are of God. John says, "We are of God."

The people of God are a distinct and separate people, from the world, that is, they are of another character and party, engaged in a calling which is opposed to the sinful maxims, customs and practices of the world; yea, in many things which not only the unconverted, but lamentable to say, many of the professed disciples of the meek and lowly Jesus, do not discover any impropriety; and thus contend

and plead for the unnecessary fashions of this sinful world. How often do we hear them say, There is no necessity to be so particular in our customs, dress, etc.? Here I would reamrk that is a great pity, and is certainly a great injury to the cause of Christ; that there is so little uniformity in sentiment and more so in practice on the subject of self-denial in the brotherhood; oh, that the people of God were of one mind and judgment. It is certainly their privilege and bounden duty to be in the unity of the spirit, as the apostle writes to the Ephesians, "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering forebearing one another in love. Endeavoring to keep the unity of the spirit in the bond of peace." (Eph. 4:1-3.) And so Christ prayed to His Father "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17-21.) Thus it is very evident that the people of God should be united, and be as uniform in their customs and habits as possible, that there be no difference of character among them. Now all those who plead for the foolish and giddy fashions of the world let them be professors of religion or not, must surely have a proud heart and not willing to walk in the path of self-denial, and it would be well for them seriously to reflect upon what Christ declared, in Luke 16-15: "And he said unto them, ye are they which justify yourselves before men, but God knoweth your heart; for that which is highly esteemed among men is abomination in the sight of God." The riches, honors and pleasure of the world are very tempting, and that the people of God be not overcome, let them be humble, keep down at the feet of Jesus and they are safe. It is very dangerous and certainly unbecoming in the people of God to imitate the world in its costly and unnecessary adorning of the body; such conduct is indicative of a high mind. It would be well to bear in mind that everything that has a tendency or is calculated to keep alive and exalt the corrupt nature in man should be abandoned.

The people of God have a right to use the world, but not to abuse it, as the Apostle Paul writes in the first epistle to the Corinthians, 7, 29:31: "But this I say, brethren, the time is short. It remaneth

that both they that have wives be as though they had none; and they that weep, as though they rejoiced not; and they that buy, as though possessed not; and they that use the world, as not abusing it; for the fashion of this world passeth away." The world can be abused in many ways. If we spent our money, or the gift of Providence, for that which is of no real advantage to soul or body, it is abusing of the world; and oh, how much time and money are spent, merely to attract the notice of the eye, the gratification of the flesh; whereas, it becometh sinners to be found at all times in an acceptable state to present our bodies as well as our souls a living sacrifice unto God as the apostle writes, Rom. 12: 1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Again, the apostle tells us to "let our moderation be known unto all men". (Phil. 4-5.) That it is our duty to observe plainness. Hear what the Apostles Paul and Peter say upon the subject: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array." (1 Tim. 2-9.) "Whose adorning, let it not be that outward adorning of plating the hair, and of wearing of gold, or of putting on of apparel." It should always be borne in memory that our bodies were originally taken from the earth, and will return to the earth again. This solemn truth should teach us humility, and not pride, in our bodies, but to bring them under subjection to the will of God. The church of Christ should be distinguished from the world in the inward and also the outward man. Christ tells us that the tree is known by its fruits. (Matt. 7-16.) When we can discover no difference in conduct between the world and those who profess not to be of the world, we conclude that the difference is in the name only, which in this respect is worse than nothing. The most of the world's recreations are sinful, an abuse of time, and should be abandoned. We admonish our fellow-pilgrims to the land of promise to seek those things which are above, where Christ sitteth on the right hand of God. (See Col. 3.) And as

St. John, the beloved disciple, exhorts: "Little children, keep yourselves from idols." (1 John 5-21.) Amen.

—Selected by R. A. Saylor, Union Ohio, Route 1.

NEWS ITEMS

Members of the Springhill Dunkard Brethren Church met for regular council Saturday, December 20, 1930, at the church, Brother Abraham Miller, our Elder, being present. The business that came before the church was pleasantly disposed of. We elected our officers for the coming year.

—D. C. Hufford,
Cor. Sec.

Goshen.

The Goshen Dunkard Church held a one-week meeting beginning November 2, with Bro. D. W. Hostettler in charge. Bro. Hostetler gave us doctrinal messages from beginning to end, just what we so much need in this age. In lots of places it is a thing of the past. If we put to practice what we have heard we surely have been strengthened. On Friday evening of November 7 we held our Love Feast. A goodly number surrounded the Lord's table. Bro. Brown from North Dakota was present with us, and I cannot help from mentioning two sisters who drove through some eighty miles from Peru, Ind., to this Love Feast. It reminds me of the fact that there are still those who have a great desire to engage in the Master's work. The writer herself was absent from this service because of sickness, but it was stated that we had a good spirit-filled Love Feast.

—Sister John E. Wallace.

Dallas Center, Iowa.

We, the Dalas Center congregation, had uor council meeting December 12, 1930, with Elder E. D. Fiscel presiding. Most of the members were present at that meeting. Bro. E. D. Fiscel was re-elected Elder for the year 1931. The minutes of the previous meeting, which was held August 30, 1930, were read and approved. The church officers were elected for the coming year.

All the Sunday School officers were elected except the teachers, and they will be elected later. On the following Sunday, as Bro. L. I. Moss and those of his family that were with him were moving from Wauseon, Ohio, to McClave, Colo., stopped with us for a few days. On Sunday he, with our Elder, Bro. E. D. Fiscel, installed our two min-

isters, Bro. Roscho Royer and Bro. John Hawbaker, to the Elder's office by the unanimous vote of the church. Bro. Moss gave us four good sermons. On the following Wednesday they left for other points on their moving trip. May God be with us all and keep us true and faithful to Him.

—Bro. Orville Royer,
Dallas Center, Iowa.

Fairview Congregation.

Elder T. D. Brown of Poplar, Mont., preached for us on Sunday, December 7; also in the evening. On Sunday before Thanksgiving he began a two weeks revival meeting at the Goshen Dunkard Brethren Church. On Sunday evening, Nov. 30, he began a week's meeting at the Fairview congregation. Preached each evening during the week and over Sunday. The attendance and interest was good during the meetings. Bro. Brown surely preached the word with power, and the result was nine precious souls came over from the Church of the Brethren and united with the Dunkard Brethren, three deacons. On Monday before Bro. Brown took his long departure for his home a few of the Dunkard Brethren, with Bro. Brown, met at the home of Brother and Sister Mocks, where the annointing was administered to Sister Mock. Sister Mock is in very poor health. On the folowing Sunday we all rejoiced to see Bro. Arthur Miller, a minister and elder from the Church of the Brethren, signed over to the Dunkard Brethren at this place. That makes ten more members added to the Fairview congregation and very good prospects for more. The Fairview congregation feels to rejoice to have with us Bro. Miller as our minister and elder. We now have six deacons and one elder. On December 27 we met in council with Elder L. P. Kurtz in charge. Bro. Arthur Miller conducted the devotional service after which the church officers were elected for the coming year as follows: Bro. Clyde Miller's time expired for trustee; he was reelected. Ministerial Board, Brethren John Man, Clyde Miller and the writer; Elder Bro. Arthur Miller, Clerk; Bro. Clyde Miller, treasurer and Monitor agent and correspondent, the writer; chorister, Sister Clyde Miller. We now have four Sunday School classes with a teacher for each class. We will now have Sunday School and preaching every Sunday. Elder L. P. Kurtz has been our elder in charge since we organized and we wish to express our many

thanks to Bro. Kurtz for his services as our elder and his many good sermons he preached for us. We extend a welcome invitation to Bro. Kurtz and Bro. Glen Cripe and Bro. Yountz and all who wish to worship with us at any time. We ask an interest in the prayers of all of the Father's faithful ones in behalf of our little flock.

—M. S. Morris,
Route 3, Box 40,
North Liberty, Indiana.

Englewood Council.

On December 27, 1930, Englewood church met in regular quarterly council. As this was the close of the year we had the election for officers and teachers for the coming year. This was taken care of promptly and we now have everything in readiness for another year of work. Bro. J. P. Robbins was re-elected elder for the coming year. Brethren Abraham Miller and H. C. Bowser were present and assisted in the work. Everything going nicely and bright prospects for the coming year.

—L. W. Beery, Clerk.

Eldorado Church.

On Dec. 18, 1930, at 1 o'clock a meeting was held in the Eldorado church to make plans for the coming conference at Ludlow Falls, Ohio, next June.

A large number of the members from surrounding congregations were present and we had a very nice meeting.

The meeting was organized with Elder Lawrence Kreider as Moderator and L. W. Beery as clerk.

It was thought the most important matter was the choosing of a committee of arrangements, which work was taken up, resulting in the following being chosen to act: Adam Miller, Ezra Beery, Levi Cassel, Joseph Brower and Alonzo L. Miller. The committee organized as follows: Chairman, Adam Miller; secretary, Ezra Beery; treasurer, Levi Cassel. A number of other matters were then talked over and suggestions made in regard to necessary supplies, etc. After some time spent in discussion the meeting adjourned to leave further action in the hands of the committee. Anyone desiring to correspond with the committee on any matter write Ezra Beery, Union, Ohio.

—L. W. Beery, Clerk.

CHRIST, THE WAY.

By J. F. Britton.

In about the year 700 B. C. Isaiah, the great prophet, presented a beautiful picture of the coming kingdom of righteousness, with all its virtues and felicities. To get the full beauty and force of that prophetic vision, the reader should read the whole of the 35th chapter of Isaiah. In this article, however, we quote only the last three verses: "And an highway shall be there, and a way, and it shall be called the Way of Holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The reader should note that the central thought of the above picture is "The way of holiness." About seven hundred years later, Jesus came upon the scene, and announced Himself as "The way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) Hence, Jesus is "The way of holiness", "without which no man shall see the Lord." (Heb. 12:14.)

And Jesus taught, saying, "And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Lu. 22:29, 30.) Thus we see that the Kingdom of Righteousness was designed and ordained of God.

Relative to this kingdom, Paul the Apostle says, "But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." (Heb. 1:8.) Therefore it is both logical and true that Jesus is THE WAY, and there is no other way but HIS

WAY. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

By virtue of his divinity and divine power, Jesus spake "As never man spake", the winds, sea, and storms, were submissive to His command. It was said of Him, as it was never said of any other man, "He has done all things well." A very noted man, named Nicodemus, came to Jesus, "and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (Jno. 3:2.) Hence, it stands to reason, and it is logical, that Jesus was divine authority and with propriety could say, "I AM THE WAY", "For I came down from heaven, not to do mine own will, but the will of him that sent me." (Jno. 6:38.)

Therefore, it follows and stands to reason that Jesus' way is a way of virtue, justice, equity, honesty and purity. "Blessed are the pure in heart: for they shall see God." (Mat. 5:8.) But the unclean, and all ungodliness and unrighteousness, and the workers of iniquity, and they that "hath lifted up their souls unto vanity, and sworn deceitfully", they shall not pass over the Christ way. No lion shall be there, nor any ravenous beast shall go up thereon. Strong figures representing the various hideous and heinous sins operating in the lives of ungodly folks, but the Christ way is for the redeemed, those whose lives are "hid with Christ in God", and have purified their souls, in obeying the truth, and have "washed their garments, and made them white in the blood of the Lamb." They shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Thank God, and praise His holy name, for the CHRIST WAY. Dear reader, are you going the Christ way? It is the only way that leads to the eternal city, where the righteous shall shine forth as the sun. Amen.

—Vienna, Va.

OBITUARY

Peru, Indiana,
Dec. 20, 1930.

Obituary of our dear old Brother, David Graft, who was born in Preble County, Ohio, April 7, 1841. Died at the home of his daughter, Glen Graft, with whom he made his home in Peru, Ind., on Nov. 17, 1930. He married Larrando Swihart in 1864. After her death he married Mary Ann Dickey in 1880, who preceded him in death. He was the father of three daughters and five sons, 21 grandchildren. He was a member of the Pike Creek church of the Brethren for many years, but the last few years was a member of the Dunkard Brethren church at Midway, Ind. Funeral services were preached in the Pike Creek church by Sherman Kendall, assisted by D. P. Klepinger and Thomas Shively. He expressed great faith in his Bible and called for the elders and was annointed in the name of the Lord.

—Martha Barnhart,
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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THOUGHT AS RELATED TO LIFE.

A long time ago God said, "My thoughts are not your thoughts, neither are your ways my ways, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

From this we learn that God's thoughts and our thoughts are alike only as we think as he thinks, or as we think his thoughts; and his ways and our ways are alike only as our ways conform to his ways. And when we think his thoughts we walk in his ways, for his thought is that we do so.

When God commands, his thought is that we obey. When he gives counsel his thought is that we take it, and if our thoughts are his thoughts we will take heed and obey.

A wise man one time said, "As a man thinketh in his heart, so is he," and we think this holds true to the facts. Take for instance two persons, one thinks there is no harm in following the styles and customs of the world: another thinks there is. The one will follow the dictates of the fashion mongers and the styles of the world, however hideous they may be, the other will refuse to follow the mandates of the world in such things. Why this difference? Wrong thinking. The one who submits to the suggestion and demands of the world is not thinking God's thoughts.

In the home one parent may think children should be "brought up in the nurture and admonition of the Lord," and will endeavor to do so, by thinking as God thinks. The other insists it is not necessary, doesn't think as God thinks, and as a matter of course does not act that way. His thoughts are not God's thoughts, neither his ways are God's ways. The trouble is such case is wrong thinking

on the part of the latter, for as he thinks in his heart so is he. In some things we may have only horse sense. It is said a horse can think of only one thing at a time. He thinks it all right to pull the load or perform the task assigned him, and he does it. At another time he thinks the load too heavy and doesn't need pulling, or the task is too great and he balks. What's wrong? His thinking. His thought may be changed by coaxing, petting or sometimes by the use of the whip. At any rate his way of thinking must be changed before his acts are changed.

A man gets a notion into his head, he thinks it over and over. He may want to be right in his conclusions, but for want of sufficient evidence, lack of information he draws wrong conclusions, but since he has used his best efforts he concludes he is right, and woe be the man who would dare to question or differ from him. Or he may have sinister motives, may desire his conclusions may adversely affect the person of another. Emulation and jealousy may figure in the case, and his conclusions may be largely influenced by these. What's wrong in such cases? Wrong thinking.

Another may conceive an idea different from any he has known before. He sets his mind all on that one idea; sets his mind to developing that single idea and horse-like he thinks of nothing else, he talks nothing else. He's a fanatic. His mind needs to be diverted o something else.

Another, of a number of good things, as he conceives them, he selects one and magnifies it to the almost utter neglect of the others. He's a hobbyist. What is the trouble in all these cases? They are not thinking as God thinks; consequently his ways are not their ways. But the proverb is true in their cases, "As a man thinketh in his heart so is he."

As a church. our conclusions, our decisions, may be influenced by these or other considerations not in harmony with God's way of thinking. What's wrong? The Spirit was not in it.

'It seemed good unto us and the Holy Ghost" they said at the end of that first Jerusalem conference. That was fine! No wonder the churches "rejoiced for the consolation". Unity was preserved and peace restored. Such will ever be the conditions when the Holy Ghost is in the deliberations.

"No prophecy of the scripture is of any private inter-

pretation", but is intended to be understood alike by all. And when all are equally honest and desire that the mind of the Spirit may prevail, no single individual, or group, is likely to be right when opposed by the great body of the church. In such case it would seem the facts should be so clearly presented that all may see eye to eye, think alike, act alike, and in fact be alike, so that no scism may exist in the body. And if in our writing, in our talk, in our decisions these things would be taken into consideration. a long step toward the ideal, which we all would so much love to see, would be made.

Another thought worthy of our consideration here is less legislation and more time devoted to constructive measures, the things that edify and tend to more consecration and extension of the kingdom. So long as our energies are to be spent in endeavoring to secure the adoption of our pet theories, little will be left to further the interests of the church. By the exercise of a little charity and discretion in the application of the rules we now have, we should be able to maintain a workable unity without burdening ourselves with a multitude of enactments and unnecessary decisions, many of which will be ignored in practice.

SOME OBJECTIONS—9.

Following is the "Decree of Pope Pius IX on the Immaculate Conception of the Blessed Virgin Mary, from the Bull 'Ineffabilis Dus', December 8, 1854:

"Since we have never ceased in humility and fasting to offer up Our prayers and those of the Church to God the Father through His Son, that He might deign to direct and confirm Our mind by the power of the Holy Ghost, after imploring the protection of the whole celestial court, and after invoking on Our knees the Holy Ghost the Paraclete, under His inspiration We pronounce, declare and define, unto the glory of the holy and indivisible Trinity, the honor and ornament of the holy Virgin, the Mother of God, for the exaltation of the Catholic Faith and the increase of the Christian religion by the authority of Our Lord Jesus Christ and the blessed Apostles Peter and Paul, and in Our own authority, that the doctrine which holds the Blessed Virgin Mary to have been, from the first moment of her conception, by a singular grace and privilege of Almighty God, in

view of the merits of Jesus Christ the Savior of mankind, preserved free from all stain of original sin, was revealed by God, and is, therefore, to be firmly and constantly believed by all the faithful. Therefore, if some should presume to think in their hearts otherwise than We have defined (which God forbid), they shall know and thoroughly understand that they are by their own judgment condemned, have made shipwreck concerning the Faith, and fallen away from the unity of the Church; and, moreover, that they by this very act subject themselves to the penalties ordained by law, if by word, or writing, or any other external means, they dare to signify what they think in their hearts."

The quotation is from "Dogmatic Canons and Decrees". We want to quote a few more passages from books which have been approved by the Roman Catholic censor. There is so much said of Mary that it is difficult to choose what to quote and what to omit.

"Let us try now to raise our mind to Heaven itself, to the very presence of God, where countless hosts of the redeemed join the angels in unceasing songs of praise. Today there is even greater joy, for Mary, once the lowly maiden of Nazareth, has been crowned Queen of Heaven by her Divine Son. What joyful greetings from that glorious company. 'Hail, Queen of Angels, Queen of Martyrs, Queen of Virgins, Queen of all the Saints! Hail, Mary! for thou alone wast found worthy to be the Mother of God!' Thou art OUR Queen too, O Holy Mother, our Queen of Sorrows. Pray for us that one day we may be worthy to join in the glorious song of Heaven." This is from "Our Lady's Rosary Explained."

Here is one from another approved book: "Her aid has ever been invoked, and never in vain, for, in the struggles of the Church with Satan, it has ever been mindful that she was the woman divinely appointed to crush the serpent's head. All history testifies to this, inasmuch as hydra-head heresy has invariably struck at Christ, directly or indirectly, through Mary, the Mother of God and the Mother of Men."

Gen. 3:15 is read by the Roman Catholics, "I will put enmities between thee and the woman and thy seed and her seed, and she shall crush thy head whilst thou liest in wait for her heel."

Another quotation: "The Church of Christ is preserved from falling, in accordance

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with the divine promise and covenant, through the intercession of Mary: **'ut Genitricis Domine nostri intervessione salvemur'!''** And a footnote adds and translates: "Proper to the Feast of the Assumption: 'that we may be saved by the intercession of the Mother of our Lord'."

Again: "Mary is invoked by the priest twice in the Canon of the Mass, once immediately before he consecrates, and again immediately before he communicates * * * When the Body of the Lord is given in Holy Communion, as it was given in the Nativity, Mary is there. If all the gifts of God come to us through Mary, this supreme gift is not apart from the Mother of Divine Grace."

"If all the gifts of God come to us through Mary." This word "if" occurs so often, and it is often followed by an assertion which leaves it out. The very thing to be proved is put as a fact on which to base arguments, teaching, yea, even man's salvation. And we cannot trust our greatest interest to such a foundation: we want the positive teaching of the Lord, and we have an abundance of it in the New Testament. We have no objection to any Bible teaching about Mary, and we are told by it that all generations shall call her blessed; but that all that is said of her is true we do not believe. Take, for illustrations, what titles are given her in "The Litany of Loreto":

"Holy Mary,
"Holy Mother of God,
"Holy Virgin of virgins,
"Mother of Christ,
"Mother of Divine Grace.
"Mother most pure,
"Mother most chaste,
"Mother inviolate,
"Mother undefiled,
"Mother most amiable,
"Mother most admirable,
"Mother of good counsel,

"Mother of our Creator,
"Mother of our Savior,
"Virgin most prudent,
"Virgin most venerable,
"Virgin most renowned,
"Virgin most powerful,
"Virgin most merciful,
"Virgin most faithful,
"Mirror of justice,
"Seat of wisdom,
"Cause of our joy,
"Spiritual vessel,
"Vessel of honour,
"Singular vessel of devotion,
"Mystical rose,
"Tower of David,
"Tower of ivory,
"House of gold,
"Ark of the covenant,
"Gate of heaven,
"Morning star,
"Health of the sick,
"Refuge of sinners,
"Comfort of the afflicted,
"Help of Christians,
"Queen of Angels,
"Queen of Patriarchs,
"Queen of Prophets,
"Queen of Apostles,
"Queen of Martyrs,
"Queen of Confessors,
"Queen of Virgins,
"Queen of all Saints,
"Queen conceived without original sin,
"Queen of the most holy Rosary."

Here is what is said of Mary in the "Litany of the Sacred Heart of Mary":

"Heart of Mary, conceived without the stain of sin!
"Heart of Mary, full of grace!
"Heart of Mary, sanctuary of the holy Trinity!
"Heart of Mary, tabernacle of the Incarnate Word!
"Heart of Mary, after God's own heart!
"Heart of Mary, illustrious throne of glory!
"Heart of Mary, perfect holocaust of divine love!
"Heart of Mary, abyss of humility!
"Heart of Mary attached to the cross!
"Heart of Mary, seat of mercy!
"Heart of Mary, consolation of the afflicted!
"Heart of Mary, refuge of sinners!
"Heart of Mary, advocate of the Church, and mother of all the faithful!
"Heart of Mary, after Jesus, the most assured hope of the agonizing!
"Heart of Mary, Queen of angels and of saints!"

The last above is taken from Elliott's "Delineation of Roman Catholicism."

There is so much more said about Mary, but we have not the space to say it. But what is given will show the trend of all of it. Most of it is based on the so-called assumption of Mary, of which we have no

real evidence. The foundation for all this adoration is not strong enough for the structure which has been reared upon it.

FAITH AND WORKS.

By Chas. M. Yearout.

"Even so faith, if t hath not works, is dead, being alone." (Jas. 2:17.) Faith is one of the first principles of the doctrine of Christ, and without faith it is impossible to please God. The lack of faith is one of the principal causes of disobedience. If the people believed God's Word, they would do what He commands. Faith reaches into the domain of the unseen and unknown, and lays hold of the teachings and promises of God. There are two kinds of faith spoken of in the Bible: (1) A living active faith, that accepts and embraces God's ways and teaching without question; (2) A historical or dead faith which is inactive. The first works by and through love. The second does not work at all. James says: "Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith, without works, is dead." (Jas. 2:18-20.) Faith without obedience is dead, inoperative, and works without faith is also dead, and gets its adherents nowhere. Let me illustrate. Here is a canoe with two oars, one is labeled faith, and the other is labeled works. The faith alone man gets into the canoe and grasps the oar of faith, and paddles it with all his strength, but the canoe just turns around and around, but fails to move out, and the man pulling the oar of faith will never get across the river. The works alone man steps into the canoe, and grasps the oar of works, and begins to padle, but the canoe just turns around and around; no advance is made. The man will never get across the river pullnig the oar of works alone. Now James steps into the canoe, and grasps the oars of faith and works, and paddles both together; the little boat moves out, and glides swiftly over the placid water, and James is soon across the river. Neither faith alone nor works alone will take you across the river; neither will they take you into heaven. Faith without its concurrent works is daed, and does not affect nor change the life or conduct. Illustration: I believe George

Washington was the first president of the United States. I believe this because history so states. I give assent to the statement of history, yet my life and conduct is not affected or changed one iota by believing this. Many have a historical faith in Christ. They simply assent to the statements in history, that He was on earth, and lived among men, but this believing does not change nor alter their lives and conduct. A living active faith accepts of Christ as the Son of God, the Saviour of men, and yields humble obedience to His will as set forth in the New Testament. The humble, trusting believer in Christ "believes to the saving of the soul". Outside of works and actions, there is no trustworthy evidence of faith in Christ.

A man professing faith in Christ is supposed to hear and obey Christ, and if he does not, his faith is not supported by his life and actions. The inspired apostle says: "Show me thy faith without thy works, and I will show thee my faith by my works." My life and works of obedience is indisputable evidence that I believe. I work and obey because I believe. A faith without works does not justify in the sight of God. Was not Abraham our father justified by works when he had offered Isaac, his son, upon the altar? "Seest thou how faith wrought with hs works, and by works was faith made perfect. * * * Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:21-24.) Suppose, when God commanded Abraham to offer his son a sacrifice, Abraham had said, Lord, I have implicit faith in thee, but do not think it necessary to offer my son as a sacrifice. Would God have justified him, and called him the father of the faithful? A faith that neglects or refuses to do the things that God commands is not the Abrahamic faith. Every example of saving faith in the Bible is linked with humble submission to God's will. Please read Hebrews, eleventh chapter.

A farmer says: "I have a very productive soil on my farm; I can raise as much corn, wheat and other farm products per acre as any farm in the United States. But at harvest time he has nothing on his farm but obnoxious weeds. Why? Because he failed to plow his ground, sow his seed, and cultivate his growing crops. His faith produced nothing but weeds, because it was not made operative by works.

Many thousands of profess-

ed Christians practice Christianity like this farmer practiced farming. "What, O what, will the harvest be?" If all farmers would practice farming like a large percent of professed Christians practice Christianty, there would be but little if anything raised on the farms, and the people would learn what it means to be hungry and starve.

In order to make Christianity profitable and a blessing, faith and works must be linked together. Our faith in God must so permeate our spiritual being that it will be our delight and pleasure to do all things commanded us by Him. The fruitage of faith is largely in the future. "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

We may not know why God has commanded us to do certain things, but our confiding faith in Him, and our love for Him, prompts us to do the things He has commanded without question. Jesus said one time: "What I do thou knowest not now, but thou shalt know hereafter." (Jno. 13:7.) It is very evident that Peter did not understand Christ's object in washing his feet, and commanding him and the other apostles to wash one another's feet. Evidently, the heavenly Master had a noble aim and purpose in view in giving this command and example to His followers. The childlike faith of the Christian does not ask why He gave this as well as other commandments. It is enough for them to know He gave them, it is obvious, that He had a purpose in giving them. The doctrines and commandments in the New Testament are not the productions of men. "Holy men of God spoke as they were moved by the Holy Spirit." We do not merit heaven by doing them; for Jesus says: "When ye shall have done all things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." (Luke 17:10.) It is God's prerogative to command, and our bounden duty as His servants to obey. Paul says: We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.)

What God hath decreed that His people shall do, they will do, though the world may mock and scoff. "If a man love me he will keep my words." He will do what I command him. Hear this: "Ye are my friends, if ye do whatsoever I commnad you." (Jesus.) We manifest our love and reverence for Christ by

doing what He says. Dead things do not glorify God. A dead body cannot act, neither will a dead faith, and "as the body without the spirit is dead, so faith without works is dead also."

—Santa Cruz, Calif.

HUMBLE THY HEART.

A. M. Tharp.

Which do we want—to exalt ourselves upon this earth, or to humble ourselves to be exalted of God? Luke 14:11 tells us: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

When we think of the great mass of people in the world today that have been to college and realize their importance (?) because of a certain amount of education obtained and when we look about us and see so many of the professed Christian churches tearing down and adding large additions to their buildings, it makes us think they are "exalted". "For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:3.)

The rich man exalted himself, tore down and built greater, then said to his soul, "Now eat, drink and be merry," but the Lord said, 'Thou fool, this night thy soul will be required of thee." He was humbled of the Lord. We all know the consequences of his humiliation. He could have worshiped God with the things which he had, for "They that worship him must worship him in spirit and in truth."

We must be careful not to have so much thought in buildings and the temporary things of this life for we are only stewards, and "The earth is the Lord's and the fullness thereof." In Luke 16:12 we read, "And if ye have not been faithful in that which is another man's, who shall give you that which is your own"?

We want to be careful that we are not they that justify themselves in the sight of men, for "that which is exalted among men is an abomination in the sight of God".

Many have lost the kingdom of their souls by failure to observe the principles which make one worthy of an enduring possesion.

Turn with the writer over to Dan. 5:22, 23: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou.

and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone; which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Belshazzar, the son of Nebuchadnezzar, knew all this that had come upon his father, for exalting and praising himself for what he should have rendered to his Creator. "The king spake, and said, Is not this great Babylon, which I have built for the royal dwelling-place by the might of my power, and for the glory of my majesty? While the words were yet in his mouth, there fell a voice from heaven, saying: The kingdom is departed from thee." (Dan. 4: 30, 31.)

And he was driven from among men, and his dwelling was with the beasts of the field, and he was made to eat of the grass that they did eat, and wet with dew, till his hair was grown like eagles' feathers, and his nails like birds' claws. But God was merciful enough, in due time, to give him his understanding and left it return, and he blessed, and praised, and honored the Most High that liveth forever.

But Belshazzar had known all this, and had not humbled his heart, but lifted up himself against the Lord of heaven, and brought the sacred vesels in, and drank wine from them, then commenced to praise creation and not render praise to the Creator, the maker of this silver, gold, brass, iron, wood and stone, which cannot see, nor hear, nor understand. God weighed him in the balance and he was found wanting. God numbered his kingdom and brought it to an end.

The period of Babylon's glory had passed with the great king, Nebuchadnezzar, and it was numbered, weighed and divided with the end of Belshazzar.

—Waynesboro, Pa.

WHICH IS THE RIGHT CHURCH.

By D. S. Flohr.

It is a matter of no small importance that we arrive at a correct solution of the above question. Our advancement in the development of Christian character during our stay here; in short, the issues of life and death may depend largely upon our answer to this question. To this proposition, we presume, there will not be a dissenting voice. How often we hear folks say, "If

we only knew which was right we would join the church but when men disagree, DD'S and LLD's, how am I to decide?" No one can decide for you, but you must decide for yourself.

And now be patient while we try, in weakness, to set some facts before you, in answering this important question, in the light of the Gospel truth. In the last chapter of Acts we learn while a prisoner, Paul laid his case before the Jews in which he held forth to them that he was not guilty of offense against the church, but for the hope of Israel he was bound. Then they desired to hear of him what he thought, for as concerning this sect everywhere it is spoken against. (Acts 28:22.) Whether or not this is the right term we will use it to designate the true church or body to which Paul belonged. This was the only true church, the only right church on earth at that time; the only one that God acknowledged and approved. I am sure that all Christians will agree. And we are living under the same dispensation that Paul was, for God has never recognized any other, than that to which Paul belonged. There is no Bible authority for any other. This must and surely will be admitted by those who believe the Bible. Therefore, it is important that we learn all we can of the followers of Christ. We note "everywhere spoken against". The members of this church were charged with worshiping God contrary to the law. (Acts 18:13.) Charged with heresy. (Acts 18:13.) Considered the blackest crime, and is taught to be the works of the flesh. (Gal. 5:20.) But Paul says they are not guilty of it, but after the way that ye say is heresy I worship God the Father. (Acts 24:14.)

Now in speaking first of this sect we speak of their creed, which is the first feature of this sect. Was it the Nicene creed found 724 A. D.? You say, No, it is not old enough, but we hear the apostle say, "All scripture is given by inspiration of God, and is for doctrine, reproof, correction, instruction in righteousness." What for? Why, listen, "that the man of God may be perfect, throughly furnished unto all good works". (2 Tim. 3:16-17.) In Eph. 2:19-20 Paul says to the members of this sect or church: "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." This church, or sect, was built

upon the right foundation, and was governed by the teaching of those inspired men, and by them alone. Hence, their creed was the New Testament. To this proposition, surely, all Bible students must accede. In looking into the creed of this sect, or church, the Bible, we find that they had bishops or as sometimes called, Elders, in whose hands it was put to feed the flock and oversee the church. (Acts 20:28.) We learn from their creed that they had deacons to take care of the temporal things of the church, and in times of necessity they administered the word of life, and were to serve the church. (Acts 6:2-7.) There seemed to be those who were not in the full ministry, who were considered teachers. (1 Cor. 12:28.) They had evangelists such as Philip, Timothy, Titus, and others, who went about preaching the Gospel everywhere. This good old church to which the apostles belonged, had one set of officers, ministering the word of life to its members. Then they sent the word out over the world like swift-winged messengers in all directions, and giving the good tidings of salvation to the world. Now, notice the ordinances as they come: First, baptism was to them a burial. (Rom. 6:4; Col. 2:12.) A planting in the likeness of Christ's death. (Rom. 6:5.) (Note: Not his burial.) "He bowed his head and gave up the ghost." (John 19:30.) So the subject in baptism bows his head and gives up the life of sin and is baptized into the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28: 19.) These three actions in honor to the Holy Trinity makes one great faith. So we see in this, "one Lord, one Faith, one Baptism". (Eph. 4:5-6.) By one Spirit they were all baptized into one body. (1 Cor. 12:13.) Second, feet-washing. We see in this great Book that they were commanded to wash feet, being given the example by the blesed Master himself. (John 13:3-12.) Next, the Lord's Supper. This supper was with this sect or the real church a full meal, and it was taken in the evening, being instituted by the Lord himself the same night he was betrayed (not in the morning). Now note this supper when it was eaten was a social meal at the table of the Lord, and when taken now it points us back to the last meal that our Master ate with his disciples and forward to the evening of this world when he has promised to serve us. (Luke 12:37; 22:30.) Next the Communion, or the breaking of bread. This was entire-

ly new, the world had never heard of it; the same as the feet-washing was instituted by the Lord in that same night, immediately after the Lord's Supper. See John 13 and 1 Cor. 11:23-24. And it was to remind us of his broken body and shed blood. (1 Cor. 10: 16.) It brought before the minds of those disciples the most astounding scene of suffering, love, mercy and humiliation ever witnessed by an intelligent, awe-stricken and glory-smitten universe.

The manner of converting sinners, and adding them to the church. Paul speaks of their practice in 2 Cor. 4; and he also says that they did not handle the word of God deceitfully (did not make it teach a doctrine its author never intended). They delivered the truth, the whole truth, and as the hearers heard this truth it pricked them to the heart, so that they cried out, Men and brethren, what must we do? And the answer, Repent and be baptized for the remission of your sins, and then the promise of the gift of the Holy Ghost. (Act. 2:38.) Who was it? Why, they that gladly received the word. (Act. 2:41.) Here we have a practical illustration of their manner of making converts, and adding them to the church. (This surely must be the right way and all other ways must be wrong.) In this old sect, or church, the women wore prayer veils. (1 Cor. 11:5-17.) And the members of this family all saluted one another with a Holy Kiss, or Kiss of Charity. (Rom. 16:15-16; 1 Thess. 5:26.) They did not resist evil nor go to law with one another, were not to wear gold, pearls or costly array. (1 Tim. 2:9-10.) They were a peculiar people. (1 Pet. 2: 9.) Were to come out and be a separate people. (2 Cor. 6: 17.) When they renounced the world they wore modest apparel. (1 Tim. 2:9.) In James 5:1-16, we find that if any of them were sick they called for the elders and were annointed by them strictly for the restoring of the body notice and (if) they have committed sins they shall be forgiven them; here we want to say that this service was done at home and not in the church. Notice, they called for them, not went where they were. Now, we hear lots of folks say we are that true church, we can link a way back to this apostolic church; well, we won't doubt that at all, but this one thing we do want to say, that this ancient church before us, with its foundation and ordinances, we ask, does that old sect or church now

exist or have the ravages of time and ambitious men swept it off the earth? We say no, no. For Matt. 16:18 says that the gates of hell shall not prevail against her. But, my dear reader, the apostolic succesion is not a succession of ordinations, but a succession of faith and practice. Take a lot of the professions of today can we accept them in faith, believing that it will save? Well, you answer for yourself but this one thing I do know, that whatsoever is not of faith is sin (Rom. 1:23), and then if this is so then just adopt the same course of reasoning in every case, compare all the features and leading characteristics of the various churches around you with that old sect to which Paul belonged, and when you find a church having the same name, the same foundation or creed, the same officers, the same ordinances, the same teachings and practices which that old sect had, and where the only token of that great love, the Holy Kiss, is not laid aside you have found the right church, the true church of Jesus Christ, that God will own and bless, and not have aught against as long as it lives up to its creed (the Bible). To all those who have decided this question correctly we would say: Let us, by the grace of God, be careful to depart from iniquity, and let our light so shine that, like the Thessalonian brethren, we may be examples for all that believe. (1 Thess. 1:7-8.)

—Shady Grove, Pa.

TREE TOP EXPERIENCE.

C. F. Rush.

Luke 19:

2. "And behold there was a man named Zacchaeus, which was the chief among the publicans and he was rich.

3. "And he sought to see Jesus who he was and could not for the press, because he was little of stature.

4. "And he ran before and climbed up into a sycamore tree to see him: for he was to pass that way.

5. "And when Jesus came to the place he looked up, and saw him, and said unto him, Zacchaeus, make haste and come down: for today I must abide at the house.

6. "And he made haste and came down and received him joyfully."

The impression has always been left that Jesus accomplished most with the common and poorer class, as he did, but here is one reference where a rich man had a desire to get in close touch with him. He, being a small man, climb-

ed a tree that he could plainly see the Lord as he passed along through the crowd as he no doubt had learned of him and was anxious to get in touch with his work. We usually put forth a special effort for the thing we are most interested in, so to do that we must and will forget temporal affairs when religious matters and work are to be accomplished. A fine example in Zacchaeus.

And we must climb up the proper way, for we are expected to do our own climbing as it is an individual matter and those who climb up another way are thieves and robbers, we are told.

Somehow, when the Saviour came along he looked up and saw him and called him by name and said he was stopping at his house that day. Surely, those who are making the effort truthfully and honestly are noticed, as his is an all-seeing eye watching for his own.

So he came down from the tree and received him with joy. Then Jesus assured him that salvation had come to his house. Certainly, if we are concerned about the heavenly way as we should be we will, as this man, strive and endeavor to live honest and true to God and man, not inclined to waste time climbing over beams to get to deal with motes. Always abounding in the work of the Lord. In honor preferring one another.

—Bryan, Ohio.

YOUNG PEOPLE'S DEPARTMENT.

THE NECESSITY OF FAITH.

Ethel Beck.

First of all we will find out the meaning of this all-important word, faith, in Heb. 11:1: "Faith is the substance of things hoped for, the evidence of things not seen." In Cor. 5:7, we find that "We walk by faith, not by sight." We travel along this pathway of life, not knowing what is before us. We can't see ahead, but God can. Sometimes we wish that we knew what was before us in the future, but I think God knows best in keeping it from us until it is time for us to know. Many times if we knew what was before us we would think we couldn't endure it, and so we endure it all gradually each day as the joys, sorrows, trials and temptations come our way.

Is faith really necessary? Heb. 11:6 says, "Without faith it is impossible to please Him." The last part of the verse says that we must also have more than faith to please God. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

From whom does faith come? Eph. 2:8 will tell us, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." So faith is necessary unto salvation and comes from God.

1 Pet. 1:21, "Who by Him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God." It is through Christ that we believe in God who raised him from the dead, that we might have faith and hope in him.

"Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus is the author of our faith, by giving his life on the cross and being raised from the dead, that we might have faith in God. And the finisher of our faith by rewarding us for our faithfulness in the end.

How do we receive faith? "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.)

Of what is faith a fruit? "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meeknes, temperance, against such there is no law." (Gal. 5:22-23.) It is something that is worth while in the end. Here we see there are other virtues that a Christian should possess.

Faith is necessary that the preaching of the gospel may be profitable. Heb. 4:2, we find, "For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." We must be possessors of faith so that the gospel being preached will profit us.

What is the character of any service not performed in faith? "And he that doubteth is damned if he eat, because he eateth not by faith, for whatsoever is not of faith is sin." (Rom. 14:23.) So if we do any service to God just because someone else does, or wants us to, it is sin. If we have not faith in the doctrines which we practice, it is just as well for us not to practice them.

We will not be rewarded for faith alone. But there is more connected with it. "Even so faith if it hath not works is dead, being alone." (Jas. 2: 17.) Following we have an example of faith with works in the 21st verse, "Was not Abraham our father justified by works, when he had offered Isaac, his son, upon the altar?" We all know how God prepared the sacrifice. It pays to obey God. "Seest thou how faith wrought with his works, and by works was faith made perfect." (Jas. 2:22.) Is it for our good to have our faith tried like Abraham's was? I think it benefits us, as it makes us stronger. James 1:3 says, "Knowing this, that the trying of your faith worketh patience."

It is only through faith that we can expect answers to prayer. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.)

There also is power in faith. In James 5:15 we find, "The prayer of faith shall save the sick, and the Lord shall raise him up and if he have committed sins, they shall be forgiven him." Isn't it wonderful all that faith can do, which otherwise would be impossible?

Worry is an evidence of our lack of faith in God. If we constantly worry over various cares of this life, it proves that we do not fully trust God to care for the future, but doubt his power. If we have complete trust in Him we will not wory or doubt, but let Him do as he sees best. What is the use to imagine dangers or things that might come to pass when we can leave it all with God, trusting that all will be well.

The reward in the end makes it worth while to stand fast in the faith, immovable to every wind of doctrine. "Receiving the end of your faith, even the salvation of your souls." (1 Pet. 1:9.)

Here is a verse very fitting to the subject:

'Tis by faith of joys to come,
We walk through deserts dark as night,
Till we arrive at heaven, our home,
Truth is our guide, and faith our light.

The want of sight she well supplies;
She makes the pearly gates appear;
Far into distant worlds she pries,
And brings eternal glories near.

Though lions roar, and temp-

ests blow,
And rocks and dangers fill the way,
With joy we tread the desert through,
While faith inspires a heavenly ray.
—Selected.
—Dallas Center, Ia.

THE CHRISTIAN LIFE.

Sylvia Vogelsong.

Is the Christian life a life of joy, peace and happiness, or is it mingled with grief, sorrow, and trouble? We find in Isa. 53rd chapter, our Lord himself was a man of sorrows, and acquainted with grief. He was rejected, despised, stricken, smitten of God. He was wounded for our transgressions. He was bruised for our iniquities. He was oppressed. He was afflicted, yet opened not his mouth. Just so must the true child of God suffer:

Afflictions: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." David said, "Before I was afflicted I went astray; but now have I kept thy word." (Psa. 119:67.) "It is good for me that I have been afflicted; that I might learn thy statutes." (Psa. 119:71.)

Trials: Christ says, "Beloved, think it not strange concerning thefiery trials which are to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12-13.)

Temptations: "Blessed is the man that endureth temptations: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (Jas. 1:12.)

Tribulations: "We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:3-5.)

Conflicts: "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried. Be thou faithful unto death, and I will give thee a crown of life."

Persecutions: "Yea, and all that live Godly in Christ shall suffer persecutions." (2 Tim. 3:12.)

Troubles: "The Lord will be a refuge for the oppressed, a refuge in times of trouble."

When David was fleeing through the wilderness, pur-

sued by his own son, he was being prepared to become the sweet singer fo Israel. The pit and the dungeon were the best school at which Joseph ever graduated. The hurricane that upset the tent and killed Job's children prepared the man of Uz to write the magnificent poem that has astonished the ages. There is no way to get the wheat out of the straw but to thresh it out. There is no way to purify the gold but to burn it. God does not afflict willingly nor grieve the children of men; when he permits trials and afflictions it is for our profit, that we might be partakers of His holiness. The trials that seem so bitter and hard to bear will prove a blessing.

How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him; and even we as Christ's children, are drawn closer and learn to know Him better and learn more of Him when in sorrow, trouble, and affliction. Many of the loveliest songs which God's children sing in this world have been taught in the hushed and darkened chambers of sorrow. Afflictions tame the wildness of nature. They temper human ambitions. They burn out the dross of selfishness. They reveal to men their own hearts, their weakness, faults, and perils. They teach patience and submission. They discipline unruly spirits. They deepen and enrich our experience and make us walk in closer companionship with God. Rom. 8:28, 'And we know that all things work toegther for good to them that love God.''

Be of good cheer! I know some time
Life's song will run in perfect rhyme,
Somewhere, I know all things will be
Attuned to perfect harmony.
Some time, somewhere, each sad refrain
Shall be its own surcease of pain.
The compensation love will send
Will be in bringing friend to friend;
And all the heartaches that we bore,
In God's good time will be no more.

—Mechanicsburg, Pa.

NEWS ITEMS

Greencastle, Pa., R. R. 2.

We, the Waynesboro congregation, met in quarterly council at the home of Brother and Sister Howard Linebaugh December 20th. Meeting opened

at 1:45 p. m., Elder D. S. Flohr in charge. At the request of the Elder the writer read Romans 13 for a Scripture lesson, after which Bro. Wm. Thorp led in a most fervent prayer in behalf of the meeting. The secretary then read the minutes of our last council, which were approved. The treasurer and auditing committees gave their reports, which were approved. The treasurer of building fund reported some progress, report accepted. A motion made and supported to hold mid-week Bible Study on the doctrine of the church as taught in the Polity booklet, the meetings to be held in the homes for the present, Bro. S. P. VanDyke to have charge of the first few meetings. A motion made and supported to retain all officers whose terms expire yearly for another year. After a few brief talks it was decided to grant the request for this time only, Bro. Wm. H. Sprinkles' time as trustee having expired and trustees being elected for three years. A vote by ballot was taken. Bro. Wm. Thorp was elected Elder, the vote being almost unanimous. During the year we lost one member by death and received seven into membership. We thank God the promise is not to the many but to the few who steadfastly endure in obeying and doing the will of the Father.

We have decided to hold our Love Feast May 16 and 17, to begin at 10 a. m., Saturday, May 16. Services in the forenoon and afternoon, with supper and communion in the evening. We invite adjoining congregations to be with us.

—H. N. M. Gearhart,
Cor. Sec.,
Greencastle, Pa., R. R. 2

Goshen, Ind.

On November 23 the Dunkard Brethren of the Goshen church held a two weeks meeting with Bro. J. D. Brown from Poplar, Montana, in charge. We had a good meeting; the weather was very stormy and cold with bad roads that we dismissed a few evenings the first week, but the interest grew and Bro. Brown certainly gave us uplifting messages every night.

We certainly wish Bro. Brown Godsspeed in the work as he has now returned to his home many miles away to his loved ones. We lift him up at the throne of grace in prayer as we realize that he is not blessed with a home church as many of us are. We trust that he may remain faithful and be an influence to others that may see his good works and also

glorify our Father which is in heaven.

—Sister John E. Wallace.

A PARABLE.

J. E. Bryant.

It is as a man who journeyed into a far country and finding a people who were deeply in debt and having not wherewith to pay they were imprisoned until they should pay the debt, he paid the debt and liberated them. He loved these people and had a great desire to provide for them. So he built for them a house. In looking at it, it was manifest that the Architect who planned the building was one with extraordinary mind and the builder was of more than ordinary skill. Moreover, he furnished the house throughout with all necessary furniture, placing each piece in its proper place, as he wished it to remain in the positon in which he placed it. He then sent out invitations by different messengers to come and occupy the house, assuring that there was room for all. Many came and were happy in the use of the house and the furniture, for all who came had covenanted to comply with the terms of occupancy. At length some who had loked into other houses and seen the furniture there, concluded that the furnishings provided by their benefactor was too old fashioned, not up-to-date, and thus a dissatisfaction was created. They talked to others about it and so their dissatisfaction spread. Finally, by their refusing to use the furnishings, they automatically vacated the building, for the great benefactor had made the building and the furnishings, with their positions, inseparable. So a great many vacated, taking with them a few heirlooms as mementoes; they also took with them the nameplate which had been attached to the building, for thereby some would be more contented; furthermore, because of its former association, it would be helpful as a recommendation to them as they moved away, and would also serve as a means of distinguishing them from other associations which had arisen or might arise. But there were some who obstinately refused to vacate; for their great benefactor had said, "Occupy till I return; for I will return; and if I find you faithful in occupying and loyally using the furniture of the house and observing the restrictions embodied in the terms of the covenant for the occupancy of the house, then I will take you unto myself, that where I am there you

may be also. He that is faithful to the terms agreed upon at the time of entrance into this house shall have an eternal inheritance with me in my Father's house. Thus those who vacated have "gone off", and those who refuse to vacate are going on.

—Grand Junction, Colo.

POEMS

I KNOW SOMETHING GOOD ABOUT YOU.

Wouldn't this old world be better
If the folks we meet would say,
"I know something good about you!"
And then treat us just that way?

Wouldn't it be fine and dandy,
If each handclasp warm and true
Carried with it this assurance,
"I know something good about you!"

Wouldn't life be lots more happy?
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about me!
I know something good about you!

—Selected.

Mrs. Wm. Sprinkle,
Waynesboro, Pa.

TO BREAK UP A COLD.

Remove the husks from several onions, cut them into thin slices, mash fine with potato masher, squeeze all the juice out through white cloth. Warm some strained honey, until it liquefies; then mix two parts juice to one part honey. Dose: two tablespoons every hour for several hours before bedtime.

—A. R. Long,
Manzanola, Colo.

A PRAYER.

Psalm 103:14.

Grace M. Swihart.

Oh thou, who doth know our frame,
Rememberest we are dust,
Help us be faithful to thy name,
And ever in thee trust.

Guide us o'er life's stormy way,
Keep us free from harm,
Help us watch and trust and pray,
And ever lean on thy strong arm.

Show us our duties, large or small,
Give us strength to meet each task,
For thou hast work for one and all,
Give us courage, then, we ask.

Direct our efforts, howe'er weak,
Forgive our failures, too,
Blessings, we most humbly seek,
Upon the work we strive to do.

With hope, joy, trust and prayer,
We'll look to thee for thou art just,
And till we've done with time and care,
Thou wilt remember, we are dust.

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SOME PERTINENT SCRIPTURES.

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." This being true, there is no condition in life but may be covered by scripture teaching rightly applied.

The trouble with us is, we may make wrong interpretation and application of the scripture. All scripture should be interpreted in the light of the time and occasion in which it was given. For instance, the teaching of Christ on "the unpardonable sin" or "sin against the Holy Ghost", was prompted by the accusation that He was in league with the devil and casting out devils "by Beelzebub the prince of devils", which Jesus interprets as "blasphemy against the Holy Ghost", by whom he was performing miracles. So that the "unpardonable sin" is "blasphemy against the Holy Ghost", and to try to make it mean something else is "wresting the scriptures".

The teaching on the disorder at Corinth on the prayer covering and the Lord's Supper (1 Cor. 11) was prompted by conditions that existed in the Corinthian church at that time and did not apply to other places where the disorder did not exist. These teachings were local in their applications then, but become general when similar conditions exist now. But to apply them where similar conditions do not exist is "wresting the scriptures". The same is true of the teaching and the scriptures addressed to the seven churches of Asia. They apply now only where similar conditions exist.

From the foregoing we call your attention to the following for consideration:

The Law of Equity.

"Whatsoever ye would that men should do unto you, do ye even so to them", and "with whatsoever measure ye meet, it shall be measured to you again".

The Law of Love.

"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and thy neighbor as thyself", and that we should "love one another, as he gave us commandment", and "if a man say 'I love God' and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" And "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?"

Evil Speaking.

"Let no filthy communication proceed out of thy mouth", and "blessed is the man that taketh not up a reproach against his neighbor"; "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you"; and "put them in mind to speak evil of no man"; and "speak not evil one of another, brethren"; and "lay aside all guile, envies, and evil speaking"; and "let your speech be always with grace seasoned with salt"; and "lie not one to another, seeing ye have put off the old man with his deeds".

Backbiting.

"Lord, who shall abide in thy tabernacle? * * * He that backbiteth not with his tongue"; and "for I fear * * * lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults"; and "the tongue is a fire, a wrold of iniquity, among our members, it defileth the whole body, etc."

These scriptures, unlike the first two cited above, are general in their nature and application. No particular incident prompted the giving of them, and so are general in nature and apply wherever there is transgression. What a wonderful reformation would be wrought in our lives, and what change in our relationships would be effected, and what peace and tranquility would prevail amongst us, and how many hearts would be unburdened, and how many angels even would rejoice, and how Jesus would be glorified, were all these scriptures respected and obeyed!

A long time ago God said to the prophet, "Cry aloud, spare not, lift up thy voice like a

trumphet, and show my people their transgressions, and the house of Jacob their sins." Again we are told, "in many things we offend all", and "happy is he that condemneth not himself in the thing he alloweth", and to many of us it may be a chastizement to say "physician, heal thyself" or "they who live in glass houses should not throw stones." And it is true, "No chastisement for the present seemeth to be joyous but grievous, but afterward it yieldeth the peaceable fruits of the Spirit in them that are exercised thereby."

A little self-examination and self-denial along these lines might work wonders in our lives and bring down wonderful blessings upon us. Add to all this the spirit of forgiveness and brotherly kindness and charity and see how quickly our forebodings, worries and anxieties, our doubts and our fears vanish away.

THE IDEAL CHURCH.

Conservative.

In the early part of the seventeenth century a hardy, earnest group of colonists landed on the rock and inhospitable shore of Massachusetts. They had left their homes in Europe and traveled for weeks over the little-known North Atlantic Ocean to a country about which even less was known. Their equipment was meager, consisting of food and household necessities indispensable for immediate needs, spirits willing to work, and their fatih in an eternal God. All had left homes and friends and property to come to a new land filled with hostile Indians and wild animals. They sought religious freedom; to worship God according to the dictates of conscience, and they felt that whatever else might be present, whatever dangers might assail, whatever hardships they might encounter, their right to worship God as they saw fit and proper would not be taken from them. Time passed. The colonies in America grew. For a time the people were too busy prvoiding the bare necessities of life, driving off hostile Indians and protecting themselves from the ravages of wild animals to do anything concerning religion except go to the church in the community and thank their God conditions were no worse. However, men and women finally became acclimated to the country. They made friends with the Indians, learned to till the harsh soil and set up a reasonably comfortable existence. The news of what was transpiring

was transmitted to the home country and other colonists came. With them came new minds, different dispositions, various characters. The time came when those who were first on the ground drove one group out of the immediate country to seek new homes for themselves out of the untamed forests. They differed in interpretation of the scriptures. The fact that it was for religious liberty that all the new colonists had braved the dangerous voyage was seemingly forgotten. Those who were driven out, in turn were harsh and even cruel to those of different beliefs within their territory. It is upon such foundations that our so-called popular churches of today have been founded, for those early men and women were among the first members of now existing "popular" church organizations. Such other ramifications and backslidings as are now permitted in these churches are the accumulation of succeeding centuries.

So it has always been and will continue until Christ comes again. It seems inevitable that there should be differences of opinion within the church, unwise as such a condition might be. So it is that we find ourselves in a few short years of life divided into two sharply contrasting groups, wasting precious time and energy in quibbling over questions which have already been decided by conference in harmony with the avowed purpose of the Dunkard Brethren. So it is that we argue over the Polity booklet and attempt to inject therein subject matter which never succeeded in passing Annual Conference in the past in spite of many attempts to have it do so and which at best can only be explained as local custom. So it is that we stand still or very nearly so, letting the devil work his fiendish designs all about us while we "get ready to work", which is just the opportunity satan wants.

The Dunkard Brethren Church is an offshoot of the conservative branch of the church. It was formulated not so much to be a new body, not so much to adopt new rules and regulations as to preserve the old conservative identity and carry out the fundamental decisions of conferences which were fast passing into the discard. This was the sole idea when a few earnest men gave of their best talent and thought amidst fervent prayer to provide our original Polity booklet. It was the idea of the preservation of standards which already existed in fact, with the

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approval of Conference, but were being disregarded and not the opportunity to legislate anew that made such universal appeal and gave almost unanimous approval. Nothing so perfectly illustrates this fact as the unanimity of the first gathering at Goshen after the Dunkard Brethren were incorporated. The works of the committee charged with the statement of principles was approved almost without dissent. It was thought that those principles were as close to what we had always stood for as it was possible for any statement to be. There was joy in the hearts of those who attended that conference because here, apparently, was what their hearts had long been seeking. It was not until we began to tear apart and change and mutilate our fundamental Polity statement that we began to have disputations within our church body and ill feeling at our conferences.

No permanent good ever has come nor ever can come from the pursuit of a radical policy. It is fundamentally wrong and foreign to the intent of every New Testament principle. Paul did not teach it. Jesus Christ, our example, most certainly did not and the inevitable conclusion must be arrived at that where we assume a policy which has no foundation except abstract reasoning, very often fallacious, we are not fostering the Kingdom of God but hindering its progress. For this we upon earth shall be held accountable. We have a very grave and important responsibility concerning the progress of the work which has been entrusted to us. For this reason we should be extremely cautious to rule where the Bible is silent.

The pendulum of a clock swings to and fro, from side

to side, from one extreme to the other. As the pendulum approaches each extreme from side to side it loses in power or force as it recedes from the perpendicular or central position. The point of greatest force is the exact center of the arc which the pendulum describes. So it is with church policies, ideals or any other similar matter. There is no power at the extremes. On the one extreme of our pendulum's swing we have progressivism. At the the other end we have fanaticism. There are many degrees in between, but the point of greatest force is exactly half-way between the two points where the Dunkard Brethren were founded to stand and should continue so to do. If it be not true that we are building upon and holding up to the world conservative policies, then the majority of the charter members of our beloved organization are sadly disappointed and bewildered. In any event, one of the several groups within the church has the wrong conception of the reason for the founding of the Dunkard Brethren. This lack of unanimity will continue as long as attempts are being made to write into our code certain principles and interpretations which have no other reason for being pressed than the fact that they have existed in practice in certain sections of our brotherhood. This attitude is inexcusable. When the council was held at Jerusalem over a question which certain of the church thought all important the decision reached was that if they kept themselves free from idols and from things strangled and from blood they should do well, a very simple answer for a question which threatened to disrupt the church and the attitude was strictly conservative.

Any other than a conservative policy engenders a life hedged about with restrictions which are burdensome because they are not in harmony with the reason for our founding and existence as a church. Such a life is not free to work to best advantage and a church having members under unwilling restraint is handicpaped from the start. It would not be long until there would be more disobedience and more cases requiring discipline than could be taken care of and still leave a constituency. It is foolish to make laws which will not be obeyed if the laws are not based upon unquestionable authority and unimpeachable evidence.

There is no suggestion here, nor no intent to use the Polity

booklet instead of the Bible. Nor is there any idea of using the Polity as a catechism. It is the record of conference decisions touching upon our Dunkard Brethren interpretation of the Gospel life and as such record it should be used. It is criminal, however, to expend our time and our energies continually in trying to force our individual ideas into the Polity booklet and thus upon the entire church body, when there is so much work to be done. The church has made much progress but if the same intensity of effort which has been shown in the past to force radical tenets upon an avowedly conservative church body had been manifested in the organization of the work of that church so that her message might have been carried only to those who, having heard, were desirous of hearing more her progress would have surpassed even our wildest dreams. The lack of enthusiasm which has characterized the outside world's acceptance of our effort towards a well ordered conservative church is not because of our avowed conservatism or secularity, but because of lack of stability in the Polity booklet. If we cannot stabilize our rules of government how can we expect prospective members to have confidence therein. If radical policies are permitted to continue to disturb the tranquility of our conferences and if we must be continually changing our Polity book and the rules it contains to conform to the demands of a discontented minority, fearing their withdrawal, we are doomed either to stagnation or to the same liberalized, popularized fate of the churches which had their start in America as above referred to. In the first place, we achieve stagnation even though we may preserve a very peculiar identity. In the second case, we gain large numbers of adherents, such as they may be. In either case we lose in power, even as the pendulum loses power as it recedes from the central point of its swing. Our only hope as a separate organization is the conservative or middle course. When we recede from this, in whichever direction, we fail in the carrying out of the object of our founding and incorporation. Until we fully realize this truth we shall be troubled and harrassed, our work hampered and counteracted and the name of an otherwise highly honorable and worthy organization be to us a reproach.

—O. L. S.

SOME OBJECTIONS—10.

There is the worship paid to images and saints to be considered. Both are mentioned in the Bible. The command about images is very clear: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." That would seem to include all possible images made to worship.

But the worship of images came into the church early. The Council of Elvira, held in the year 300, in the first canon "deprives of communion, even in death, those who, after baptism, have voluntarily sacrificed to idols". About three hundred years later, Gregory the Great in one of his epistles said: "In the early ages then of Christianity, not only was the worship of images and pictures unknown, but their very introduction into churches was expressly disallowed. Matters, however, did not long remain in this state. Images and pictures, in direct opposition to the Council of Elvira, having at length been unadvisedly admitted on the plea that they were a sort of books for the unlearned, the idolatrous worship of them soon followed. About the end of the sixth century a transaction of this nature took place at Marseilles, and in consequence of it, Serenus, the images." And Gregory spoke expressly against any adoration of either images or pictures.

But the images were not all taken out, and the people soon began to adore them again. Conditions in this respect grew so bad that the Emperor Leo, the Isaurian, strenuously opposed it; it still continued to increase, and his son Constantine assembled a council at Constantinople in 754 which formally condemned and forbade it. This decision was in harmony with that of the Council of Elvira held four hundred and fifty years before, and also in harmony with the decision of Pope Gregory the Great. The cause of idolatry gained so rapidly that the successors of Gregory favored it, and in 787 the second Council of Nice reversed the decre of the Council of Constantinople, pronounced it an illegitimate council, and ordained the adoration of images in language in strange contrast with that of Gregory, namely, "I confess, and agree and receive, and salute, and adore the unpolluted image of our Lord Jesus Christ, our true God, and the holy image of the holy Mother of God, who bore him without concep-

tion of seed."

So the church, speaking through a general council, decreed the orthodoxy and legality of image-worship. But the end was not yet. In 794 Charlemagne assembled a council of three hundred bishops at Frankfort, who reversed the decision of the second Nicene Council, and with one voice condemned the worship of images. This was the decision of the west, that of the east soon followed, for in the year 814 the Emperor Leo assembled another council at Constantinople, which abolished the decrees of the second Nicene Council relative to the worship of images. Both east and west were opposed to image worship. In the west, in the year 824, Louis the Meek assembled a council at Paris, which confirmed the decrees of the Council of Frankfort and prohibited even the smallest religious worship to images. But in the east it was different, for in the year 842, the Empres Theodora, during the minority of her son, assembled another council at Constantinople, reinstated the decrees of the second Nicene Synod, and thus re-established image-worship. "The Latins did not long withhold their assent. The decisions of the Councils of Frankfort and Paris have been consigned to the owls and the bats; and the second Council of Nice, which enjoins the adoration of images, is now universally acknowledged to have set forth the true faith and practice of the Gospel."

"Such have been the multiplied variations of the church with regard to the single point of image-worship; and yet, says the learned Bishop of Meaux, 'the church which professes to declare and to teach nothing, save what she has received, **never varies**; but heresy, on the contrary, which began by innovation, perpetually innovates and never changes its nature'."

This shows the status of image-worship among the Roman Catholics. A personal observation in St. Peter's Cathedral at Rome many years ago shows something of the spirit. I was standing near a large statue representing Peter; he was seated on a pedestal, with the right foot extending slightly over the edge. Men, women and children came in, went up to the statue, wiped the great toe of the right foot with a handkerchief, and kissed it. If a child was too small to be able to kiss the toe, the mother would lift the child until it could accomplish this act of worship. I was in the cathedral many times afterwards, and never

failed to see the same act of adoration repeated by many persons. It struck me one day that the right toe was not as long as the one on the left foot, and so I went up when no one was there and measured. There was more than an inch difference in the length of the two great toes. How many kissings and wipings would be necessary to wear away so much of the hard matal? Brethren D. L. Miller, Joseph Lahman, of Franklin Grove, Ill., and my wife were with me at the time. If that is not idolatry it would be hard to find any of it.

The saints are prayed to. It might be said that no one is a saint in the Roman Catholic sence unless the pope has pronounced his beatification. The rule was that no one could be beatified unless he had performed miracles in life, and more of them after death. So the saints are not prayed to or asked to help as we are taught in the New Testament.

Elliott's "Digest of Roman Catholicism" has the following:

"We bring forward prayers, in which the merits of the saints hold a conspicuous place, either without any expressed connection with the merits of Christ, or associated with them. 'May the holy prayers of blessed Andrew the Apostle, we beseech thee, O Lord, render our sacrifice pleasing to thee; that what we solemnize in his honor, his merits may render acceptable.' 'O God, by whose favor we celebrate the glory of blessed Saturninus, thy martyr, grant that we may be assisted by his merits'."

"O God, who didst prepare an agreeable abode for thyself in the heart of blessed Gertrude the virgin, graciously cleanse our hearts, we beseech thee, through her merits and intercession, from all stains, and grant we may enjoy the same happiness with her, through Christ our Lord. Amen."

Here is a prayer to a guardian angel: "O holy angel! to whose care God in his mercy hath committed me; thou who assistest me in my wants, who consolest me in my afflictions, who supportest me when dejected, and who constantly obtainest for me new favors, I return thee now most sincere and humble thanks; and I conjure thee, O amiable guide! to continue still thy care, to defend me against my enemies, to remove from me the occasions of sin, to obtain for me a docility to thy holy inspirations, to protect me, in particular, at the hour of my death, and then conduct me to

the mansions of eternal repose."

Many more such prayers might be given, but these are enough to show the great difference between them and Christ's instructions as to prayer. He said that whatsoever was asked in his name of the Father would be granted. The apostle tells us that Christ ever liveth to make intercession for us. But here we find the Virgin Mary, the saints, the angels, martyrs and others appealed to to make intercession for the one praying, but not Christ. The merits of a martyr are pleaded before God, but not those of Christ. How anyone who reads the New Testament can accept these inventions of men for the truth of God is more than we can see. It is as it was in the time of Christ: those who profess to be his people have made the law of God of none effect through their traditions. And they have made the intercession of Jesus of no necessity through that of the saints and others whom they adore.

There remain a few things more to say about this system of religion.

THE PLACE FOR WOMEN.

Vergie G. Zumbrun.

In reading the Monitor we find occasionally where some well meaning writer has an article which seems right and good from the way they meant it. But for some reason some misconceive the thought of the writer. Then we see another article commencing with the same heading. As this has just recently happened, with an article published in the Monitor (Dec. 15), as I read the article I thought it was well based on God's word. Then when I read the second article with the same heading I thought, My dear sister, you have misconceived the thought of the former article. Every truly converted woman knows there is work for the woman in the kingdom of God. The church, as well as the world, cannot get along without her. God knew this; that is why He created her. But in the church, or world, the woman must know her place. If you were going by someone's home and saw the woman out chopping wood, you would say that was the man's work. If you were asked why, you would say because he was the stronger. And that the woman was not cut out for that kind of work. The same, if you go to church and see a woman leading public services, you would feel like that was the man's place. First, because Paul says the woman is to

keep silent in the church. Second, because the man is more qualified for leadership. Now, the world, or people that make no profession of religion, feel this way about this question. As I have heard many times from those who do not belong to any church that they think the woman is out of her place as a leader in public services. And also in the city a large percent of the men do not go to church; if you ask them why they stay at home, and the women go, they say church is just for women and children. Now, there is a cause for this. Just take a look into the popular churches of today and see who is taking charge of the work. They have crowded the man out of his place. Now, as this is in line with the first article that appeared in the Monitor and also what the Dunkard church has stood for over 200 years, the writer feels it is founded upon the solid foundation which is Jesus Christ, and if any sister in the Dunkard Brethren church don't believe this, they had better go where they permit the woman to lead in public worship. Now, when the second author misconceived the former, first, they took the privilege in saying the former meant there was no place for the woman. He did not mean that. He was speaking in regard to the woman's place in public services. Now, the work the sister mentions Jesus gave the woman in John 20: 7-18 was not the kind of work the first author was speaking about. She also gave the thought that anyone studying a subject ought to look up the Bible references. I was wondering why when she was speaking, what the covering was worn for, that she did not begin to read at the fourth verse of 1 Cor. 11 and read to the twelfth verse. I think if rightly read it will give a different light on the significance of the prayer veil. We may have been taught that the covering puts us equal with the man, but I have never read it anywhere that way in God's word; and also it was stated that Phillip's daughter prophesied, but it does not say it was in public. The writer believes that the sisters should do personal work which would likely require prayer or prophesying. Now, I don't want to take up too much space in the Monitor columns, but I want to say this: It is an easy matter to find scripture to back up our opinions by just picking out a verse here and there all over the Bible, but this will not stand in the day of judgment, when the world will be judged.

Hoping that we may live ›ut true and faithful to the ›nd is my prayer. Amen!

—West Manchester, Ohio.

HOW READEST THOU?

D. W. Hostetler.

In the Monitor of December 15, Vol. 8, No. 24, page 10, there appeared an article under the heading, "The Place for Woman." I do not care to discuss woman suffrage in the columns of the Monitor, but it might be well to call the writer's attention to a few facts. Ruth, a woman, was brought into Israel and was woven into the chronology of our Lord. Esther was chosen queen by the king of Persia, and she had a great deal to do to avert the killing of the Jews. Miriam was a prophetess, and Deborah was a prophetess and judge of Israel. I agree with the writer that we need to take the Bible just as it is, but to take a passage out of its original setting and apply it where it does not fit or belong is not taking the Bible as it is. When it says not to go to law or swear or join secret organizations, and "to do good to all men and especially to them of the household of faith", I conclude it means what it says.

On the other hand, are we supposed to take every passage literally and make a literal application? In Matthew 18 we read, "But whosoever shall offend one of these little ones that believeth in me, it were better that a millstone were hanged about his neck and he were drowned in the depth of the sea."

Then, "If the hand and foot offend, cut them off. Or if the eye offend, pluck it out." Now, shall we take this text and make a literal application of it just as it reads? If so, I think we would be a pretty badly mangled mess in six months.

1 Cor. 14:33 says, "God is not the author of confusion." Now Paul is correcting this disorder of confusion in the church at Corinth. What caused it? It was that which arose from different persons speaking at the same time or women asking questions while the minister was speaking. It appears (1 Timothy 2:11-12) that in the public meetings of those times, anyone had the privilege to interrupt the speaker by asking questions pertaining to the discourse. Paul now exhorts woman not to engage in this discussion, but to learn in silence and subjection. When, in verse 12, Paul says, "But I suffer not a woman to teach," he obvious-

ly means teaching in the capacity of minister or elder in the assembly.

Note the conjunction "or" in the scripture, "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." If prayer is an item of worship, prophesying must be, and woman has the same right in prophesying that she does in praying. Now what does the word "prophesying" mean?

1. It sometimes carries the idea of foretelling future events.

2. It means teaching, bringing a message from God's word.

3. It may mean presenting a revelation from God.

4. It also has the meaning of praise in song. Is the bringing of a message of truth in song wrong? (Read 1 Sam. 10:5-6.)

Now, I insist that if the women are veiled as Paul teaches here, they have a right to engage in the various items of worship. But if she is to keep entirely silent, and has no such right, it destroys the covering. What use has the woman for it if she cannot engage in prayer and prophesying? Now Paul does not make any distinction here in his teaching as to male or female, but if the woman veils her head she has the right to engage in these items of worship. And Paul further says, "For as many of you as have been baptized into Christ have put on Christ." Now, the woman that is born of water and of the spirit, as Christ directs, is in Christ as far, as deep, and as big, as the man, and has a right to all the blessings of the economy of grace. For, as Paul further says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." In this text it is seen that the natural distinction of sex is disregarded in the law of grace, and woman has equal rights with man. Neither does Paul make any distinction in his teaching in reference to the woman praying or prophesying in the presence or absence of man. But if she is properly veiled she has the right to take part in public worship.

If the text, "Let the woman keep silent in the church" is applied as the writer of the article applies it, we might just as well conclude that the sisters are not allowed to sing or pray or say anything in the services. They are to keep silent; that is the logic of the argument.

Furthermore, I fail to see the consistency in barring the

women from having part in our services and then giving them right to teach a Sunday School class, even though it be a children's class. If a woman is not to be allowed to speak in an assembly to grown-up people who already have their religious beliefs established, how is it that we allow her to teach our children, who are only forming their beliefs? The text under consideration says, "Let the woman keep silent in the church."

The Bible has many, many references to the worship of women. In Acts 1:14 we read, "The apostles, and women, and Mary, the mother of Jesus, continued in prayer and supplication." In Phillip 4, we read about the women who labored with Paul in the gospel.

Romans 16:3: "Greet Priscilla and Aquila, my helpers in Christ Jesus." Going back to Acts 2:18, we read about the fulfillment of Joel's prophecy: "I will pour out in those days of my spirit; and they shall prophesy." In the 21st chapter of Acts we read about Phillip, the evangelist who had four daughters, virgins, which did prophesy. In the second chapter of Luke we read about Anna, a prophetess who served in the temple night and day with fastings and prayers. She came into the temple when Simeon had seen and blessed the Christ. She gave thanks and spoke to all them that looked for the redemption in Jerusalem.

When those holy women came to the grave of our Lord, the angel said, "He is not here. He is risen," and then commanded them to go and tell His disciples that their Lord had risen, and as they went, they met the Lord and He spoke peace to them, and told them to go and tell His brethren to go into Galilee where they should see Him. Here it is seen that Christ sent these women to tell the first message of His resurrection. In Luke 24 we see that these women did as Jesus had commanded. They brought the message of His resurrection to His disciples, and the disciples were men.

From the above texts, it is clear to me that the women have a right to engage in prayer and prophesying in the public services.

And last, the article referred to above is diametrically opposed to conference decisions. In the Polity book, page 15, sec. 4, we read, "Christian women may function, and should be encouraged to be helpful in many ways, but a female official in the church or a female minister, in the sense of a preaching, is

without scripturel authority."
—Angola, Indiana.

WOMEN AS GOSPEL MESSENGERS.

Nancy D. Underhill.

In the beginning God created man and woman, or the human race, to be equal. He gave the same instructions, placed the same responsibility upon both sexes. (Gen. 1:27-28.) He first made a man. Then He made a woman, to be a companion and helpmate to the man. They were not master and servant, but **companions**. It was to **both** that God gave dominion over all other living creatures. Hence, they seem to have been created to work together as one. But in due time, the woman yielded to satan, disobeying God, and then induced her husband to disobey God. Because she first disobeyed, then caused her husband to do so, the curse or punishment placed upon her was, in part that she should be in subjection to her husband, and he should rule over her. (Gen. 3:16.) Now this was the curse pronounced upon woman because of her leadership in sin. Before the sin was committed, she was not under the curse, hence not under subjection. But God promised the human race a Redeemer. In due time God fulfilled His promise, sending into the world the promised Redeemer, who paid the price of our redemption.

This redemption was made available to all who believe on Him. (John 3:16, Mar. 16:15-16.) We find that there was no difference made between men and women, but that both alike were saved or redeemed, when they believed. Likewise the Holy Ghost was given to both men and women (Acts 2:3-4), and they all spake in other tongues and prophesied. (Acts 2:16-18.) Paul tells us there is neither male nor female in Christ, and he tells the church to "help those women which labored with me in the gospel." (Phil. 4:3.) He also commends unto the church Phebe, who was a servant of the church at Cenchrea, asking them to receive her and assist her in whatever business she had need of their help. (Rom. 16:1-2.) A servant of a church is a minister. Paul calls Priscilla and Aquila his helpers in the Lord. Priscilla was a woman. With her husband she expounded the word of the Lord. (Acts 18:26.) Luke tells us that Phillip had four daughters who did prophesy. And there is not a word of condemnation against any of these women. Also, the first gospel message

after Christ's resurrection was by the Lord's command, entrusted to women to be delivered to men, and when some of the men did not believe their message, the Lord reproved them for not believing it. Thus we see that woman, being redeemed from the curse, is no longer under the curse, but is, through faith, restored to her position of equality beside her husband. But only in Christ. Only believers are restored to their original blamelessness, through Christ our Redeemer. There were in the early church many families, doubtles, where the husband only was a believer, as the gospel was first preached by men and mostly to men. The women did not at first all have opportunity to know and understand the full significance of the gospel message, hence, if they did not fully understand some things, it was much more becoming for them to ask their believing, Christian husbands at home, than to disturb the public meeting by asking questions. (1 Cor. 14:34-35.) Paul was here speaking to Christian men. He said "your women." It seems that unconverted women were referred to, because he refers to them as being under the law. (Verse 34.) Yet Paul himself teaches that believers are not under the law but under grace. Paul also says, "I suffer not a woman to teach nor usurp authority over the man." Is not that good advice? Doubtless, there were women, who being redeemed from the curse, and thus reinstated to her original place of equality beside man, were inclined to overreach their rightful position, and assume some authority over the man. There are some such women today. They want to boss. They assume to tell Mr. what is what. Is that becoming? No, far from it. Woman should still revere and honor man, who was made in the image of God, not try to supplant him, but to recognize him as her physical head. And because he is such, and woman is redeemed from the curse in the spiritual sense, in order that this redeemed condition may be recognized by the "angels" or ministering servants of the churches, believing (or redeemed) women ought to wear a sign of authority upon their heads, signifying that in the spiritual sense, Christ is their head, just the same as He is the head of the men; for He is the head of the entire church. Suppose the ministering servants (elders or deacons), who are the angels of the churches (Rev. 2:1, 8, 12, 18 and 3:1, 7), should be pasing the sacred

emblems, in a mixed assembly (for in those days the untaught and unconverted wives did attend such meetings) how could they distinguish between the redeemed women and the unredeemed, except the "sign" were visible? It is evident that sisters thus properly arrayed did and were expected to prophesy and pray, else why does Paul give the instructions in regard to their proper appearance when praying or prophesying? (1 Cor. 11:5, 13.) There are even now occasionally a few unconverted women, who, because of their husband's position in the church, like to dominate and sometimes do presume to dictate to the members, especially their husbands. But this is not right. However, that should not hinder Christian women from serving the Lord.

NO. ONE.

BAPTISM AN ORDINANCE.

E. W. Pratt.

I. What is an ordinance?

1. Laws, statutes, decrees by civil rulers. (1 Peter 2:13.)

2. The laws, statutes and commandments of God. (Lev. 18:4.).

3. Appointments, decrees and determinations. (Psa. 119:91.)

4. Laws, directions, rites, institutions in the worship of God. (Heb. 9:1, 10.)

II. Traditions:

1. Is put for a doctrine first delivered by speech from God and afterward written in His book for the use of the church. (1 Cor. 11:2, Revised Version.)

III. Doctrine:

1. Knowledge or learning. (Isa. 28:9.)

2. A tenent or teaching. (Matt. 16:12.)

3. The truth of the Gospel in general. (Til. 2:10.)

4. Instruction, information and confirmation in the truth of the Gospel. (2 Tim. 2:16.)

5. The manner of teaching the matter also. (Matt. 7:28.)

6. The act of teaching. (Mk. 4:2.)

7. A divine institution. (Matt. 15:9, ??? 1:9.)

Sound doctrine. (1 Tim. 4, Jude 3, R. V.)

IV. Baptism an ordinance:

Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost. (Matt. 28:19.)

And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall

be damned. (Mk. 16:15-16.)

Repent, and be baptised everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.) See Acts 8:12-17, 26-39, 10:44-48, 9:17-18, 22:16, Heb 6:2.

922 E. First St.,
Albany, Ore.

THE QUERIST'S CORNER.

We are asked to give the practice of the church in selecting the ministry, as indicated by the minutes and known custom.

The latest ruling we have on this question as to who is eligible to the ministry reads this way: "Would it not be advisable, when an election is to be held for both a speaker and a deacon, at the same time, to hold the election for the speaker first, and make the result known, and then hold the election for the deacon or deacons, as the case may be? Answer: We consider it would be advisable to do so." (Min. A. M. 1862, Art. 33.)

From this it will be seen the choice for minister might or might not fall on a deacon. And in case it falls on a deacon it might be desired to elect another deacon in place of the one chosen for the ministry. For this reason, it was thought wise to elect the minister first and then the deacon. Then, too, since the deacon must be selected from the laity, by electing or choosing both a minister and a deacon at one ballot a brother might be voted for as both minister and deacon.

From whence it is clear ministers were selected from the laity or from the deacons.

As to known custom, the writer was chosen to the ministry from the laity 47 years ago, as were a number of others in adjoining congregations the same year. Some, of course, were chosen from the deacons at the same time, and this custom has been the rule ever since so far as our knowledge goes.

Again we are asked whether in our opinion, the seven chosen (Acts 6:1-6) were deacons. In our opinion, they were not deacons in the sense we understand the term now. The only two of which we have subsequent account, Philip and Stephen, were preachers. No further record of the other five, to tell what they did. The word "deacon" is not found in the acts of the apostles.

NEWS ITEMS

Grand Junction, Colorado.

The Dunkard Brethren Church met in council December 20, with our elder, Bro. J. E. Bryant, presiding. We elected officers for 1931. Bro. Bryant was re-elected elder.

As one of our members (Bro. D. M. Click) is very poorly this winter and he and his family cannot attend services, we held our council meeting at their home so they could meet with us.

—Mrs. Viola Weaver,
Route 2.

McClave, Colorado.

Cloverleaf Dunkard Brethren Church met in regular council on Saturday afternoon of January 17. This meeting should have been held two weeks earlier but on account of so much sickness the meeting was postponed until this later date. The meeting was opened by the reading of Gal. 5:13-26, with our elder in charge. The unfinished business was disposed of in an orderly manner. Four letters of membership were received, Bro. L. I. Moss and wife, Sister Mabel and Bro. Paul Moss. This being time to re-elect officers for the new year, some of the following were chosen: Bro. L. I. Moss was chosen elder; Bro. J. L. Wertz, church clerk; Bro. Joe Kasza, treasurer; J. H. Roesch, chorister. The Sunday School officers were also elected.

We pray the Lord may use us to good advantage in this part of His vineyard, and with the addition of more ministerial help we feel greatly encouraged.

—Sister M. A. Roesch.

Lower York County Congregation.

We met in New Year's Council on Thursday evening, January 1st, at 7:00 p. m. with our elder, J. L. Myers, presiding. All of the business was conducted quietly.

At this meeting we elected our Sunday School superintendent and assistant secretary, treasurer, and all of the teachers for our seven classes. In the last year we have had about 100 on the Sunday School roll. There were five added to the church in the year just passed and we hope for more. We are sorry to report that we lost six members during the year, but we believe it is best to do everything above board, and report the reverses as well as the blessings. A young deacon and wife, with two children, came over but remained only one week. They could not

stand against the storms of scorn, mocking and jibes of their former fellow-members, so resigned their membership. Also two young brethren refused to hear the church, and had to be disowned. It causes much regret to report these conditions, yet not nearly so much as to try to labor in a church where everything and all conditions are permitted without any effort towards discipline.

There were no deaths, and two births in the year 1930.

—Helen M. Weaver,
York, Pa., Route 9.

OBITUARY

Shrewsbury, Pa.

Our congregation was called upon to mourn the loss of one of our most faithful members, Susan Keeny, widow of Henry Keeny who departed this life nearly 22 years ago.

Sister Keeny was born November 7, 1867, baptized 1884, and married in 1887, and died January 11, 1931, aged 63 years, 2 months, 4 days. To this union were born five daughters and two sons, all but one son surviving. There are 18 grandchildren.

For over 20 years Sister Keeny proved the promise of the Lord, "I will be a father to the fatherless and a husband to the widow," having been left a widow with six children while still young. Her sturdy character, and trust in the Lord is proved by the fact that all the children came to the church early in life, and all but a son and daughter are in the Dunkard Brethren Church.

Our sister was always much concerned about the Lord's work, especially since the departure from the faith has been so pronounced, has she been laboring earnestly for the salvation of souls, and that her friends and relatives in the Church of the Brethren might see the light before it is too late.

Our church house could not accommodate the crowd, being between 400 and 500. There was a good attendance from our neighboring congregations as she was widely known. Nine ministers from the Dunkard Brethren Church and seven from the Church of the Brethren were in attendance.

Sister Susan had chosen her text, 11 Timothy 4:5-8, and had requested Elder Jacob A. Miller and Clayton E. Weaver to preach her funeral sermon.

They were assisted in opening and closing by Elders Thomas Ecker of Walnut

Grove, Md., and Arthur Rice of Mountaindale, Md.

Sister Keeny had been complaining for about two weeks; she called for the annointing service Monday night and seemed much better. Thursday night she was seized with severe pain and was taken to the hospital and operated on Friday. The doctors found cancer of the bowels. About 9:15 Sunday night, January 11, she passed into the beyond. Her kindly heart and Christian sympathy and helpfulness will long be remembered and we trust the Lord will use the call to raise up others to fill her place in our midst.

—Helen M. Weaver,
York, Pa., R. 9.

"REFRESHING SHOWERS".

By J. D. Brown.

On October 30th I received a letter from two Brethren who had been authorized by Bro. L. P. Kurtz, the Elder in charge of the Goshen Dunkard Brethren Church, asking me to come and hold a two weeks series of meetings following their Love Feast, which was to be held November 7th.

On Monday, November 3, I left Poplar, Montana, arriving in Plymouth, Indiana, November 5th at noon. Visited with one brother and sister about 11 miles north of Plymouth until Friday afternoon. November 7th we left for Goshen for the Love Feast which was to be held that evening with everything in readiness to commence the meetings the evening of November 8th.

This being the first communion meeting I had been permitted to enjoy with the Dunkard Brethren Church. Three other members from the Church of the Brethren signed over that evening and communed with us, making in all 50 or 60 members around the table of the Lord, with Bro. D. W. Hostetler officiating. A fine spiritual meeting prevailed.

After my arrival and after meeting Bro. Kurtz, it seemed better to Bro. Kurtz to discontinue the meetings for one or two weeks for certain reasons, which we did. I returned and preached for the brethren and sisters at the Fair View Church the following Sunday and Sunday evening.

On Sunday, November 23rd, we comenced our meetings at Goshen. During the first week we had disagreeably cold weather, which was somewhat discouraging. The second week was better. The interest and attendance grew. The meetings closed December 7th.

I surely was made welcome in every home that I was per-

mitted to visit. Many words of encouragement I received which was like Refreshing Showers. My general stopping place was with Bro. and Sister Priser in Goshen. They surely gave me a fine home while with them. May the Lord bless the Goshen church, the Elder, and his co-laborers, that they may with Paul (Phill. 3:13) forget the things which are behind (the ungodly things of this world), and reach forth through the coming year for the things which are before (the nobler things, the things of God).

Sunday evening, December 7th, I commenced a week's meetings in the Fair View Church about 15 miles south of South Bend. Here I was right at home with my old neighbors and friends, brethren and sisters that I was raised with. This was a glorious meeting. Found the brethren and sisters in union, all working for the same cause (the upbuilding of the kingdom). We surely had many words of encouragement which was again like Refreshing Showers. Ten precious souls united with us, among them one elder and three deacons. The elder, Bro. Arthur Miller, signed over on Sunday after I left for home. The meetings closed December 14.

On Monday, December 15th, I with a few of the brethren and sisters met in Plymouth with Brother and Sister Mock where the annointing was administered to Sister Mock. In the evening of the same day I started for home, arrived home safely on Wednesday, December 17th.

A round trip of about 2,400 miles. May God bless us all that we may all press forward through the New Year toward the mark for the prize of a high calling of God in Christ Jesus. That we may be able at the end of this race to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

—Poplar, Montana.

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o **POEMS** o
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JESUS.

Jesus is our loving Saviour,
He is God's own precious Son,
He can give us life forever—
Jesus is the only one.

Jesus came to earth from Heaven

To redeem us from our sin;
Free salvation He has given
If we wholly trust in Him.

No one else can love like Jesus,
Who, from Heaven God did send;
He laid down His life to free us—
He's an ever-faithful friend.

Jesus asks us for our friendship—
He is always kind and true.
To have friends we must be friendly—
Let us love and serve Him too.

Jesus went from earth to Heaven
To prepare a place for all—
(Where no sorrow e'er can enter)
All who heed His gracious call.

Christ is coming to receive us,
When our time on earth shall end.
Come into my heart, dear Jesus —
Lord and Saviour, King and Friend.

—Nanie Blain Underhill.

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BIBLE MONITOR

VOL. IX. March 1, 931. No. 5.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR IDEALS.

These ideals are clearly but briefly stated at the head of each "Monitor", and have been before us since the conception of our undertaking to re-establish the faith of our fathers as recorded in the scriptures. It should be borne in mind, however, that the statement of a proposition is one thing while its execution and accomplishment is quite another.

We wrote the 18th amendment into the Constitution of the United States. then sat down in self-complacency as if booze were forever banished from our shores, until now we are faced with the task of doing the first work over again. We lay down on the job but the enemy kept busy, he never shirks or quits the job.

So we jotted down as one ideal, "For the faith once for all delivered to the saints", which means we are "set for the defense" and maintenance of the gospel as at first "delivered to the saints", being at first "spoken by the Lord and confirmed unto us by them that heard him". And that we might not be left in doubt as to the principles of that faith, he had it written out so that we now have it in our own tongue and can know of a certainty the principles of the doctirne of Christ.

When Pilate was criticized for writing "This is Jesus of Nazareth, the king of the Jews", he said, "What I have written I have written." And when Jesus was tempted of the devil he said, "It is written." So, when asked for a reason for our faith and practice, it is fine to be able to say, "It is written", and then be able to point to the chapter and verse where it is written.

At the same time, it should be borne in mind that a system of faith and doctrine should be not accepted on the mere fact that what it teaches is found in the Bible, but that it teaches all the Bible teaches, and nothing the Bible doesn't

teach. For all one teaches may be found in the Bible, but the Bible may teach some things that he doesn't teach. In either case he would be wrong. The Bible must be the standard and the court of last appeal. If not, then any system of faith that happens to suit one's fancy would be safe, and there could then be no unity, and no standard of life and conduct. And the mere fact one believes a thing right doesn't make it right, or, that he believes a thing unnecessary or non-essential doesn't make it so. A "thus saith the Lord" or an "It is written", forever settles the matter.

Now, as to 'the faith once delivered to the saints", it says, "Without faith it is impossible to please Him." So that repentance, baptism, or any other act of obedience is vain unless prompted by faith, "For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

This one faith also says, "God now commandeth all men everywhere to repent," and "Except ye repent ye shall all likewise perish."

Again, this one faith says, "John did baptize in the wilderness, and preach the baptism of repentence for the remission of sin," and "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And to Saul of Tarsus it said, "Why tarriest thou? Arise and be baptized and wash away thy sins." So that it is easy to point to the chapter and verse to find pardon or remission of sins is conditioned on faith, repentance and baptism.

From this it will be seen the first Christians that ever lived in the world were baptized, on faith and repentance, for the remission of sins, and the first Christian church that ever existed in the world was composed of persons who had been baptized for the remission of sins, for the Bible says baptism is for the remission of sins and it doesn't say it is for anything else.

This one faith further states, "As many of you as have been baptized into Christ have put on Christ," and it doesn't tell us any other way to put on Christ or to get into Christ. And Jesus himself tells us to "baptize them in (into) the Father, and the Son, and the Holy Ghost." And on the day of pentecost, "they that gladly received the word were baptized, and the same day there were added to them about 3,000 souls", and "the Lord added to the church

daily such as should be saved". So that such as should be saved and were added to the church were only those who "gladly received the word and were baptized".

From which it is seen according to the provisions of the one faith once delivered to the saints, in apostolic times only such as were baptized belonged to church and only such as belonged to church were saved and claimed to be Christians, and no one claimed to be saved who did not belong to church. So that being saved, getting into Christ and getting into the church, receiving remission, and the Holy Ghost, was simply a matter of faith, repentance and baptism. In this way they confessed their sins for they "were baptized in the river Jordan confessing their sins". And in this way they "confessed their sins before men", and had "knowledge of salvation", not merely a profession of religion ,but salvation, and they knew they were saved, having met the conditions of salvation.

OUR YOUNG PEOPLE.

This term is used more or less in the press, from the pulpit and in our public gatherings from time to time and refers to those members of the church who are young in years and just starting out in the Christian life.

We are glad indeed to see young people in this perilous age who have escaped the delusions of skepticism in the present public schooling system and popular spurious theological interpretations accepted by most professing Christian churches and who are willing to take the stand with the Dunkard Brethren in their efforts to contend for the "faith once for all delivered to the saints".

These, like Moses, choose rather to suffer persecution with the people of God than enjoy the pleasure of sin for a season. It is a choice like this when the odds are so great against one, that makes a foundation for real Christian character.

Since we have young people in the church, they must be taken into consideration and provided for; especially so, since the respnsibility in the future will rest upon them. Certainly those who have the direction of affairs at present ought to do all in their power to help these younger ones grow into strong Christian characters and become pillars in the church of the living God. Their course of life when they become a controlling force to direct the affairs

of the kingdom, depends to a large extent on their present training and development. The scriptural injunction along this line is this (Prov. 22:6): "Train up a child in the way he should go: and when he is old, he will not depart from it."

Somehow, along with the other modern theories has come the idea that in establishing rules and regulations for the direction and practice of the membership, certain questionable liberties must be granted because of the "young people". Quite often we have heard this argument presented when some query was before conference for a decision. To me this is an indication of one of two things; the one using the argument either has a false conception of matters, or is using the argument to hide his own convictions. The former of the two is without excuse in the light of scriptural teachings, while the latter is nothing short of cowardice. The inference concealed in this argument is one of the most destructive forces facing the future of our organization. It is also an injustice to our well meaning young folks to assert that they need or desire any questionable privileges. I never yet have heard any of them demanding any such thing. After a little examination I fail to find in the New Testament but one standard of life, and this is to be accepted alike by rich and poor, great and small, old and young. This being true, the church, in outlining her methods, in allowing any questionable privileges for any special class, is certainly going amiss. Then, too, how do we expect our young people to grow up in the "Faith" unless we instruct them in the tenets of this faith and how essential they are to salvation; and how can we expect them to live beyond reproach when older if we teach them these matters are not so important in youth. It is the only reasonable and safe plan to endeavor to train them up in the way that they should go. We cannot evade our responsibility with anything short of this.

We notice in (1 Tim. 4:12) these words: "Let no man despise thy youth; but be an example to them that believe, in word, in manner of life, in love, in faith, in purity." Evidently at the time this way written Timothy was just a young man; but we have every reason to believe from this and other references that he was "sound in the faith". The Apostle Paul was impressing upon his mind the necessity of living above reproach in every respect. We fail to

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L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.

find anywhere that he was granted any "liberties" because of his "youth", nor do we believe he expected or desired any such thing. I am convinced of this fact; young people who are "thoroughly converted" to the New Testament teachings have just as great a desire to live its teachings as those older in years. It is true in years gone by, under the conditions existing, many of the young folks were clamoring for things which were altogether wrong but it could be easily proven older ones were responsible for this condition. What do little ones who have never reached the age of accountability know about conversion or a change of heart? Over-persuading and coaxing little ones like this into the church is bound to result disastrously. There is a safeguard here which we ought to carefully exercise. Young folks applying for membership should be thoroughly interrogated and instructed as to what is to be expected of them before baptism so they will be aware of the step they are taking.

I am convinced our young people as a rule are sincere and well-meaning, and if properly guided will cause no trouble whatever. They have a just right in being offended at the false assumption that they have a desire for anything questionable. If anyone has convictions on any matter which they wish to contend for, let us hope they will shoulder the responsibility themselves in a manly way and not try to place it on someone else. Young folks who are "converted" to the "Dunkard faith" have just as great a desire to live like Dunkards as those older in years. Let us hope they will not be discouraged by any uncertainty or half-heartedness on the part of others. This

matter is of sufficient importance that it is expedient for us to carefully consider it.

—L. W. B.

SOME OBJECTIONS.—11.

Purgatory is another article of the Roman Catholic faith in which most of us would have great difficulty to believe. It is an invention pure and simple, and one of the most profitable of all those of Rome. Under date of December 3 and 4, 1563, we find the "Decree Concerning Purgatory" as follows:

Whereas, the Catholic church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient tradition of the Fathers, taught in sacred councils, and very recently in this oecumenical synod that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; the holy synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning Purgatory, transmitted by the Holy Fathers and sacred councils, be believed, maintained, taught and everywhere proclaimed by the faithful of Christ."

The above comes under Session XXV of the Council of Trent. This council first met in 1545, while Paul III was pope. But there were delays in the transaction of the business, and the final session was held December 3 and 4, 1563. Paul III, Julius III, Marcellus II, Paul IV, had all died since the beginning of the council, and Pius IV was pope at the close of it. It is the council on which a very large part of the rules of the Roman church are based. Considerably more than two-thirds of the pages of the book, "Dogmatic Canons and Decrees", are filled with the doings of the Council of Trent.

The "Professions of the Tridentine Faith" is made from two bulls of Pope Pius IV, one dated November 13, 1564, and the other December 9, 1564. We find twelve articles in this profession of faith, one of which deals with Purgatory. It is as follows: "VIII. I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful."

The last article reads as follows: "XII. I do, by this present, freely profess and truly hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate with God's assistance to the end of my life. And I

will take care, as far as in me lies, that it shall be held, taught and preached by my subjects, or by those the care of whom shall appertain to me in my office. This I, ———, promise, vow and swear—so help me God, and these holy Gospels of God."

In the Catechism of the Council of Trent we find the following: "In the fire of purgatory the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, 'into which nothing defiled entereth'. The truth of this doctrine, founded, as holy Councils declare, on Scripture, and confirmed by apostolical tradition, demands diligent and frequent exposition, proportioned to the circumstances of the times in which we live, when men endure not sound doctrine."

We could accept purgatory, if it were to be found in the New Testament, which it is not. To accept what is founded on so-called apostolical tradition is entirely different, and not to be depended on, no matter how many of the "holy Councils" say it is to be believed. All things necessary for our salvation are given us in the New Testament. There is a penalty for adding to the things that were written in order that we might believe, and believing we might have life.

A question is asked as to the doctrine of the church of Rome in regard to purgatory, which is answered thus: "We constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful; that is, by the prayers and alms offered for them, and principally by the holy sacrifice of the mass."

In reply to the question as to what is meant by purgatory we have this: "A middle state of souls which depart this life in God's grace, yet not without some lesser stains or guilt of punishment, which retards them from entering heaven. But as to the particular place where these souls differ, or the quantity of the torments which they endure, the church has decided nothing." And we find this in one of the Roman Catholic writers: "That the souls confined in purgatory have left this world in a state of grace, but are subject to the punishment due to venial sins, of which the eternal punishment has been remitted, and also to that which is due to mortal sins imperfectly expiated."

We are told by another writer that "before baptism satisfaction is not required, since, by the plenary application of the blood of Christ in

baptism, all sins are washed away, not only with respect to the guilt, but with respect to punishment in another life, whether eternal or temporal: but after baptism, satisfaction becomes necessary; for though the guilt and eternal punishment of sin is remitted by priestly absolution, the whole temporal punishment of sin in another life is not."

The following form of general absolution, peculiar to the Franciscan Order, is quoted by Elliott in his "Delineation of Romanism": "By the authority committed to me, I absolve thee from all your sins that you have committed against God, whether by human frailty, ignorance, or malice, granting you full remission and indulgence of all your sins, as well those sins you have not confessed or have forgotten, as those you have confessed. Also, by the same authority, I absolve thee from the pains of purgatory which you have deserved for your sins and transgressions committed in this world, restoring you to that state of innocence in which you were after you are baptized; and if you should not die at this time, I reserve or extend this grace to you to the last moment of your life."

Bellarmine is quoted as writing: "We again positively assert, that purgatory is an article of the faith; so much so, that he who does not believe that there is a purgatory will never arrive at it, but will be tortured with everlasting fire in hell."

We find it impossible to believe at all in such a doctrine. If belief in purgatory had been essential to salvation, our Lord would not have failed to state that in his gospel; his is not a partial, but a complete, Gospel, and needs not the additions made to it by sinful men, for all men are sinful. Just think for a moment! In order to reach heaven, or even to escape the temporary punishments of purgatory, we must believe in purgatory! Men have indeed made the Word of God of none effect through their traditions.

But there is more to be said on the subject, for which we have not space at this time.

"HITTING THE SPOT."

B. F. Masterson.

Years ago my business brought me in touch with a vineyardist. He invited me in. After stating my business, he offered me a glass of wine. I excused myself by saying that I do not indulge. Upon which he replied, "Oh, I have unfer-

mented wine also; my wife makes it." After setting before me the fruit of the vine, he took his glass, and as he took a sip, he raised it and exclaimed: "That hits the spot!"

The expression made such a deep impression upon me that I could not get away from it. I finally looked in the Bible for the word "spot", and sure enough I found it in Deut. thirty-second chapter and fifth verse. "They have corrupted themselves, their spot is not the spot of my children; they are a perverse and crooked generation." When the wine touched the palate it afforded such satisfaction that he was made to exclaim: "That hits the spot." He could not have employed more suitable words to express his feelings. It seemed to come from the depth of his heart, and the text fits the expression, "Their spot is not the spot of my children." Their desire is not the desire of God's children, intoxicants hit the spot of the drunkard, or gratifies his desires. His craving thirst is so intense that he will take away from his wife and children their food and clothing and exchange it for rum to satisfy his thirst. But it does not satisfy. It is like drinking ocean water—the more one drinks of it, the stronger the thirst. Do not other evil habits produce the same effect? The avaricious, at the instance of gain are overjoyed. It hits the spot, but does not bring lasting satisfaction. They continue to seek for more ill-gotten gain.

The coveteous person counts and recounts his money, which thrills his very soul. It hits the spot, and he is continually on the alert for more and can never get enough. When the vain and fashionable are robed in the height of fashion, it hits the spot with satisfaction, until the fashions change, and then they are in misery until gratified.

The gratification of the craving for movies and other worldly amusements produces the same effect, resulting in degradation.

When the largest room in the heart is occupied with these inordinate desires, there is not much room left for devotion and sacred things. These sinful desires are a curse in themselves, and by gratifying them, they grow stronger. How true this scripture: "And it came to pass, when he heareth the words of the curse, that he bless himself in his heart, saying: 'I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst'." (Deu. 29-19.)

These evil habits have

bound many with chains which they are not able to break, and they lament their miserable condition. "Can the Ethiopian change his skin, or the leopard his spots; then may ye also do good that are accustomed to do evil." (Jer. 13-23.) With man this is impossible, but with God all things are possible. "Without me ye can do nothing." "Marvel not that I say, 'ye must be born again'." "If any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new." (2 Cor. 5-17.)

"For we are his workmanship, created in Christ Jesus unto good work, which God hath before ordained that we should walk in them." (Eph. 2-10.) Such are in harmony with God and they have the spot of His children. The Ethiopian cannot change his skin; neither the leopard his spots; but God can change the sinner's heart, when he confesses his sin and prays like David: "Purge me with hysrop and I shall be clean, wash me and I shall be whiter than snow—create in me a clean heart, O God, and renew a right spirit within me."

Then prayer, fellowship with God's children, and whatsoever things are true, honest, just, pure, lovely, and things of good report—all these will hit the "spot" of God's children.

—1250 East Third Street,
Long Beach, California.

THE INEFFABLE DUTY OF MAN TO GOD.

By J. F. Britton.

We think and speak of the essentials and non-essentials in religion, of the internals and externals in religion, of the fundamental principles of religion, and of experimental religion. We also stress spiritualities and formalities, and who will assume to say that they are not all dynamics in the Chrsitian life, but the ineffable duty of man to God, is to "Fear God, and keep his commandments." (Ec. 12:13.)

Solomon, the Wise Man, speaking from a personal experience and an extensive knowledge of human life, says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man." Hence, it is true beyond all refutation, to fear God, with a reverential respect, and a profound and spontaneous obedience to all of God's sacred requisites, is the strongest evidence of one's faith in God that can be produced.

It is no wonder that James

says, "Show me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:18.) Therefore, it stands to reason that the Apostle James' theory is both logical and practcial. Hence, the doing of God's holy will is the highest and strongest test of one's faith.

In the last chapter of Ecclesiastes, Solomon, by virtue of his vast and extensive knowledge of the disposition of man, concludes his exposition of human life with a strong exhortation to "Fear God, and keep his commandments, for this is the whole duty of man." It is peculiar indeed, how Jesus taught the same high standard of vital piety that Solomon did when he said in answer to the lawyer's question about the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Mat. 22:37, 38.)

Thus we see Jesus urges and requires the ineffable duty of man to God, which signifies the essence and quintessence of a "Soul hid with Christ, in God", "That has passed from death unto life", "Whose delight is in the law of the Lord; and in his law doth he meditate day and night". He knows no non-esesntial and unnecessary requisiets in the Gospel of Jesus Christ, for he recognizes, and accepts the Gospel as the power of God unto salvation to every one that believeth."

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (Jno. 14:23.) This Scripture sets forth the idea of experimental and real fellowship, secured and attained through obedience actuated by love. Therefore, **Love** is the supreme and immortal component in one's life, that shelters one under those "Everlasting Arms", and enables them to surmount every obstacle in the way that leads to that home where the wicked cease from troubling and the weary are at rest.

In I Corinthians 13, we have **Love** exalted over all of the Christian graces as follows: "If I speak with the tongues of men and angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my

body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind: love envieth not: love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: * * * But now abideth, faith, hope, love; these three, and the greatest of these is love." (Revised Version.)

Hence, Peter says, "Above all things have fervent love among yourselves", and Paul says, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," and John adds the keynote when he wrote, "He that loveth not, knoweth not God: for God is Love."

"Oh, 'twas love, 'twas wondrous love!
The love of God to me:
It brought my Savior from above,
To die on Calvary."

As an expression of appreciation of God's unspeakable love, the man of God responds,

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself to thee;
'Tis all that I can do."

Let us pray, Lord quicken our hearts with thy love, that we may reverently do thy will. Amen.

—Vienna, Virginia.

OFFERING OUR BODIES TO THE LORD.

T. E. Ecker.

Rom. 12-1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

1 Cor. 6-13: "Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now, the body is not for fornication, but for the Lord; and the Lord for the body." (1 Cor. 3:16-17 and 6:19-20.)

In the light of these scriptures that God does want our bodies dedicated to his service, for they are his by creation and preservation, and only ours by lease. Then, why should we not present them a living sacrifice to him who is so good to his children? With the children of Israel he demanded to sacrifice continually the best they had for him; and as time went on they became indifferent and offered the lame, the halt, and blind;

and it does seem as though history is repeating itself. As we look at all Christiandom and search the founders of different persuasions we see they have departed from the "simple life" of their forefathers. As with ancient Israel, so with present Israel, they were told smooth things, as 2 Pet. 2:1 says, "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

(2nd) "How prepare them to offer." (Rom. 12:2) "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 13:14.) "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (1 Cor. 2:12; Gal. 5:16-17; Jas. 4:4; 2 Cor. 7:1; Jas. 1:20-22; 1 Him. 2:9-10; 1 Pet. 1:14 and 3:3-4; 1 Jno. 2:15-17.) We must recognize God in these scriptures, as they give the requirements for Christian bodies, as they are for a sacred use, and there must be a preparation in the light of the gospel for what Paul in 1 Cor. 6:19 says: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." (1 Cor. 3:16.) As we all need the guidance of the Holy Spirit which Jesus promised the disciples to guide us in all truth if we are to have it we must comply with the conditions. For the Holy Spirit will not dwell in bodies, adorned with worldliness. When we see people who profess Christianity and have their bodies half covered, showing their form and exciting passion of the opposite sex, and decorated with gold and pearls; when we have been warned not to love the world nor the things of the world. (1 Jno. 2:15-16.) Why not set our affections on things above and do that which is pleasing to our Father for we covenanted with him to live faithful unto death. Shall it be true? Let us remember that God resists the proud but giveth grace to the humble; few folks admit they are proud, but the outward appearance is an index of the heart. Some time ago there was a man went into a store to get a certain article. The storekeeper said he did not have it. A boy standing by said to the storekeeper, "Then take down your sign." If we

want to be Christians, why not look like Christians so the world may know where we belong, as we are to be a light to the world.

Most all worldly organizations advertise in outward appearance; when we see a soldier we know him by his uniform. If we have enlisted under King Emanuel why not let the world know it, for it would help us over many temptations. Are we ashamed of Christ?

He tells us if we are ashamed of him and his word in this sinful and adulterous generation he will be ashamed of us when he comes before his Father in heaven. Many so-called Christians tell us there is nothing in the clothes, it is all in the heart. Let us look once at nature and see if that is God's way to develop life. Go to the forest and see the mighty oak. Their life is in the heart and that heart produces a protection for the life. Now remove that protection or "bark" from the oak and the life is gone. Just so it is with a Christian. When the form is gone our power is gone to resist satan, and he has been very successful in getting folks to believe that going to church once, then to movies, card parties, and such like another time is all right. I once heard a pastor of a large congregation say, "They had set their communion services on a certain date but later found there was a ball game that day, so had to set another time; an dso on the day was changed to the third time; then there was some hindrance, hence a small attendance." And he told the congregation he was addressing he could see they lived their religion. If this should exist among us what will the judgment mean?

—Taneytown, Md.

WHAT IS MY WORST ENEMY? WHAT SHALL I DO WITH IT?

J. G. Peters.

We all begin to think quick and fast, what can it be? When I meet it, what shall I do? Shall I let this enemy alone and have nothing to do with it? That seems almost impossible for me and many others to do, because it insists on living with us. Yes, within our hearts. What is it?

My answer is: The desires of the carnal mind, and selfish desires. It has always been a hard thing for the carnal mind to be controlled; and it will continue to be so through life.

What channels does satan work through? He works through the carnal mind by

lust of the eye, lust of the flesh and pride of life. (Jno. 2:16.) Lust in such forms is one of the dangers to guard against, because it lingers at the threshold of our hearts.

What is the meaning of lust of the flesh? The Bible answer is Gal. 5:19-20-21. These are dangerous practices. We that do such things shall not enter the kingdom of God.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. (Gal. 6:7.)

This is a positive statement not to be overlooked nor modified by us. But we should pray that we may ever live above those crimes. By retaining God in our knowledge, to fill our hearts with, what? Sin? No, the holy spirit, that we may live and walk in the spirit. (Gal. 5:24-25.) This will help to guide our lives.

The world holds out so many inducements to the Christians to lead them away from the light of the Gospel. What does the world say about it? (Romans 12:2.) Their answer is: Those are non-essential and it is foolish to practice such peculiar ideas. They try to take away one of our very strongest safeguards we have as Christians to look to. Non-conformity; what does it mean to a church—to the dear souls in the sheep fold? Jesus is behind his apostles' statements; who can gainsay them legally.

The God of fashion which appeals to the eye brings us into the pride of life. Satan is the instigator of these sinful fashions. Have we thought of the millions who have gladly followed in these great avenues of sin, which is the broad way; and have we been thinking of the reward we will receive if we continue to do this? It is dangerous. (Rom. 6:23, death of the soul.) So we should be careful of the worldly pleasures which are mentioned in Second Timothy 3:4.

For the carnal mind is enmity against God. (For it is not subject to the law of God, neither indeed can be. Rom. 8:7.) So may we as professed Christians forsake the close enemy of our souls (the carnal mind) and become spiritually minded. (Rom. 8:6.) And live the holy life which will abide with us forever.

By forsaking the devil and his sinful fashions and worldly pleasures it will qualify us both brethren and sisters to teach the great truths implied in the subject of non-conformity.

In what should we not conform to? Worldly fashions only? No, but many things which we as so-called Chris-

tians may be indulging in. Then we should forsake the old sinful nature, and accept Christ in the fullest sense of the word.

—R. F. D. 1, Box 83,
Manson, Wash.

ARE YOU READY FOR ETERNITY?

This question is of vital concern to every rational human being. If you are not ready, you are assuming the most dangerous risk ever known to man.

Many souls who expect some day to prepare their hearts for the gift of salvation pass out of this life suddenly and unprepared. Moody said that 90 out of every 100 die at an unexpected time. Eternity is too long and life is too precious to be spent in sinful living or indifference about the soul. To neglect to serve God means to serve satan.

What we sow we must reap. We saw a "life" and reap a "destiny". Life is the gift of God. It was given to honor and glorify the Creator and for His pleasure we were and are created. Every soul, at some unknown time, must return to God whether it has or has not fulfilled the purpose of God.

There are only two ways through life—the narrow way and the broad way. Each soul is on one of these ways. The one leads to joys unspeakable and pleasures forevermore, the other to everlasting despair, where there shall be weeping and gnashing of teeth. No one will want to be lost when he reaches the end of the ways.

Dear reader, if you should be called away as you live, "where would you spend eternity"? The only true answer is found by looking at yourself in the Gospel mirror. It reflects your real condition before God. Jesus says, "The words that I have spoken, the same shall judge him in the last day." God's will and the Holy Spirit are the only safe guides. Man's opinion is fallible. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.)

Conscience is a "monitor", not a "guide". To function as a safe monitor, it must be throughly enlightened by the word of God, otherwise, it may sanction wrong. Error believed, conscience dictates as right. Paul's conscience agreed with him when he persecuted Jesus because he was taught to believe the untruth. When he was enlightened he confessed that he did it ignorantly, in unbelief. (1 Tim. 1: 13.)

Let no man deceive you. To live a clean moral life without accepting Jesus as a personal Saviour and teacher is to be unsaved. Whosoever accepts God's plan of salvation by faith that leads to unreserved obedience, which embodies true repentance and valid Christian baptism, shall have the forgiveness of all his sins and receive the new birth of water and the spirit.

The wonderful love of God should draw every soul to him in faithful loving service. He freely gives us all things which pertain to this life. The greater obedience of God's love is shown in the gift of his only dear Son to die in our stead that we may have eternal life. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jno. 3:16.)

(The above was written by Bro. John E. Demuth and has been sent to us since his death.)

THE IMPORTANCE OF OBEDIENCE.

D. C. Hufford.

What relation does Christ sustain to the church?

"He is the head of the body, the church." (Col. 1:18.) "And hath put all things under his feet, and gave him to be the head over all things to the church." (Eph. 1:22.)

The relation existing between Christ and the church is as intimate as that which exists in the human form. Christ is to the church what the head is to the body. In order for us to be live members of the church, each individual must have a living connection with the head—Christ, "for in him we live and move and have our being". Every member in the human body has an independent connection with the head by means of the nervous system. To sever the narve at any point between the member and the head brings immediate paralysis to that individual member. Just so it is with Christ and the members of his body—the church. When the vital connection between Christ and the individual is severed the result is death to the individual member.

What is the vital connection by which Christ lives in and directs every member of his church?

"Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." (Jno. 14:17.)

What relation do those sustain to Christ who have not the Holy Spirit? "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.)

The Holy Spirit is the connecting link between Christ and every member of his church. To sever that link means to divorce ourselves from Christ.

—Ansonia, Ohio.

YOUNG PEOPLE'S DEPARTMENT.

LOYALTY.

Elwyn Speaker.

Our dear young people, do not be scared because of the title of this little article. It may not prove to be so severe as you anticipate. Loyalty means being faithful and true to some person or government. How nice it would be in this country if everyone was loyal to the laws of the land. How different from what it is now. It would likely seem something like it will after our Lord "hath put all enemies under his feet".

Just being loyal does not prove that we are right. We can be loyal to a wrong cause as well as a right one. The first and most important thing is to find the right way. The right way—that is a question, isn't it? There are so many ways. Jesus says the right way is straight and narrow. (Matt. 7:14.) He also told his disciples that he was the way. (Jno. 14:6.) He has provided for us a new and living way. (Heb. 10:20.)

There is so much to be said about the different ways, but we started out to talk about "loyalty" this time. We mean loyalty to the truth. It does not pay to be loyal to an error. R. G. Ingersoll was a loyal man, but he failed to walk in the way that leadeth unto life. In the great day of judgment his loyalty will amount to nothing.

God wants us to be loyal. When? **All** the time, of course. In Luke 9:62, Jesus places in the proper list the hearts of those who wish to have vacations in their Christian lives. I don't know, but I suppose that those who are just married expect to always love and be loyal to each other. Don't you suppose so? Well, looking at the long lists of divorces there must be many who fail. A lack of love and loyalty always brings disaster, sooner or later. This is very true in the Christian life.

You know some people say,

"Oh, yes, loyalty is all right when you are out in the country among your friends and relatives, but you can't expect young people to be loyal to the church in dress, deportment, etc., when they enter the city." Well, let's have a little testimony meeting:

I've been in the whirl of city life in different cities for many years; have always tried to stand for Jesus Christ in conduct and appearance as requested by the Dunkard faith. Have never attended a picture show, or theater, or any other place where I could not take Jesus and my mother with me. Have never worked on Sunday. All this was among strangers, largely. No "inside pull" with anyone, not even the unions. The Lord has been merciful and added his blessings in spirit, in basket and in store. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Praise ye the Lord.

Who's next?

Los Angeles, Calif.
—3318 Baldwin Street.

BAPTISM A NECESSITY. NO. TWO.

E. W. Pratt.

It is a necessity because it is a divine ordinance.

"He that believeth and is baptized shall be saved." (Mk. 16:16.)

"Go teach all nations, baptizing them." (Math. 28:19.)

It is a necessity because it is an act of righteousness.

"And Jesus answering said, suffer it to be so now for thus it becometh us to fulfil all righteousness." (Math. 3:15.)

It is a necessity because it is "for the remission of sin". (Acts 2:38.) "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

It is a necessity because through it we receive the gift of the Holy Ghost. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

"Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the gift of the Holy Ghost. (For as yet he had fallen on none of them! only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost." (Acts 8:15-17.)

See, also, Acts 10:44-48, 11:

15-18, 19:1-7.

It is a necessity because it is the ordinance by which we become members of Christ's body, the church.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.)

"So we being many are one body in Christ." (Rom. 12:5.)

"Now ye are the body of Christ." (1 Cor. 12:27.)

"And hath put all things under his feet, and gave him to be the head over all things to the church which is his body, the fulness of him that filleth all in all." (Eph. 1: 22-23.) See Eph. 4:12, Col. 1: 24, 2:19.

It is a necessity because by it we are regenerated.

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven." (Jno. 3:5.) See Jno. 3:3-8, Rom. 6:1-5, Col. 2:12.

"Not by works of righteousness which we have done, but according to his mercy he save us by the washing of regeneration, and renewing of the Holy Ghost." (??? 3:5.)

And because God the Father has set the seal of his approval on it by his announcing from heaven, "This is my beloved Son," when Jesus was baptized. (Math. 3:17, Mk. 1:11, Lk. 3:22.)

—922 East First Street, Albany, Oregon.

WHAT SHALL THE END BE?

By Irvin O'Haver.

I have often wondered if everyone ever thought of death, or if they ever took time to think what the end will be.

There are many, I think, journeying through life, never thinking of death, or if they do, they must not think there is an end. Just drifting along, never thinking of their salvation whatever. I think of that song, "Dying From Home and Lost", and think of the many souls who are just like that young man, never thinking of death until it is too late.

I am sure you will not find Jesus at the dance halls where you see so many go, for I know, I have been there many times, and I never saw any praying or preaching there. One man told me you could make sin out of anything. I told him I knew it, but you don't have to make sin at a dance hall, for sin is there to begin with. This life is our only hope of salvation. Why not live for Christ and gain

eternal life?

Here is a picture: Imagine a game of satan playing man for his soul. Satan sitting on one side of a table, his chin resting on one hand, watching to take advantage of every possible mistake. A young man on the other side. An angel standing at one side unnoticed by the players, but watching the progress of the game closely. (Then we see another picture of the game.) The game lost. Satan the victor, with an ugly leer, grabs his victim with a deathlike grip, and in triumph, points to the lake which burneth with fire and brimstone forever and ever. Then in sadness and despair the man sits there with his face covered. All hope and peace gone, while the angel weeps. What a sad picture to look upon. Lost, lost! Just think what was lost! Life, eternal life, lost forever, all for not reading his guidebook. How sad the mistake!

All will have the same game to play, and it all depends on how we play the game. If we do not have Christ as our helper, I am sure we will lose to satan. But why not help each other play this game of life? Often a little word of encouragement goes a long way in this game of life, and strengthens some poor soul who is sinking, slipping slowly back to satan. How good it would make me feel if I could say or do something that would save some poor soul who is drifting away from God.

I drifted away from God and it is the worst thing man ever did; it is a misery to be without God, and I know if I would have had some word of encouragement I would have never gone astray. And when you stray from God it is not easy to get back with him again. But it is no use for the old devil to want to play games with me any more; I have a partner just and true, and when you have God as a partner he is going to see that you get fair play.

But beware, old satan is just around the corner waiting to drag you back in the world again. The first mistake you make, he is right there to get you to make another one.

The end is not far away. We right now have the signs of the end of time, why do people not get ready to meet the Lord?

Just because they think they are having a good time. I know that is what I thought. I thought, this life with the Lord is too slow for me, I am going to have a good time. But what you call good times on earth don't get you to

heaven.

What will the end be?

—Oakland, Md.

"LO, I AM WITH YOU ALWAYS."

The presence of Christ is a real presence—not a mere idea, not a figure of speech, not a memory of the past. It is a reality and a present fact. It is a uniting presence. The secret of real unity is found here. As we are drawn close to Christ, we approach nearer to our brethren. This must be the Lord's doing, for unity cannot be manufactured. Then the presence of Christ is sanctifying. There is only one center of holiness, and that is God. "Sanctify yourself", that is, set yourself apart unto God. The presence of Christ is energizing. Not only all power and authority, but all inducement for service has been put into the hands of Christ for us. Have we taken our position in the body of the mystical presence of Christ? Then it is our privilege to live under the divine annointing. "Ye have an unction from the Holy One." There may be tremendous exertions and painful effort, but without power from on high what follows? Failure, defeat, disappointment, exhaustian; but when God is working and the divine power is active in our souls, our strength will not fail, but the supply will be continuous, and there will be certain victory.

—Selected.

POEMS

THE LORD WILL COME AGAIN.

If the Lord delays His coming
And the seasons come and go,
Shall we turn to Him in service,
Or go on in thoughtless woe?

Shall we take the word of Jesus
As our guide to endless day,
Or accept a man's delusion,
And go on our sinful way?

As we labor in His vineyard,
And we trust for grace divine,
May we never shrink or falter,
Though the road be hard to climb.

Jesus, Master, will be with us,
If we take Him at His word,

And go on in faithful service
Till the coming of our Lord.
When we look beyond the trials,
As we labor for the Lord,
May we ever go rejoicing,
In obedience to His word.

Are you looking for the Savior,
Who has said, I'll come again,
And be ready then to meet Him
When He comes His saints to claim?

Yes, our Savior Lord is coming,
Though some lay beneath the sod,
For to us He gives the warning,
Prepare thou then to meet thy God.

—A. B. Van Dyke,
Waterford, Calif.

WHOSE IS THIS IMAGE AND SUPERSCRIPTION?

Jesus had all charity toward the repentant sinner no matter how deep into sin he had fallen. He had nothing but utter condemnation for the proud, self-righteous and hypocritical. It wlil be remembered that Jesus Christ was talking to the religious leaders of His day when he utterly condemned them. Our Saviour's last days of public teaching had brought down upon Him the wrath of the Jewish leaders by casting out of the temple the traders on the day before this.

The Pharisees and Herodians, usually bitter enemies, made common case against Him and brought a question which they supposed was sure to entrap Him. "Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (Matt. 22: 17.) Jesus knew what they had back of their ears. He perceived their wickedness. How foolish of them to think they could deceive Him. He called them by their right name, "hypocrites", and showed that He regarded them as agents of Satan, the Devil, by saying that they were tempting Him.

In the twentieth verse we find that Jesus asked another question in answer to theirs, namely, "Whose is this image and superscription?" I believe they were all glad to say, "Caesar's". Then Jesus said to them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." He answered them in a way that silenced them. Their council was of no avail. They

had worked and laid many plans and suggested many things, no doubt, until one of them thought of trying to catch Him in the tribute or tax that was to be rendered to King Caesar. It was very reasonable since the tribute was the subject under discussion.

Let us look at this, "Show me the tribute money. Whose is this image and superscription?" "Caesar's," was the natural and only correct answer. The emperor gave them protection in the lawful pursuits of life, and many other benefits in return for which it was perfectly just and proper that they should give him the value of one day's work each year.

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Many people in our day urging patriotism emphasize the "Caesar" part of this sentence and forget the far more important portion spoken by our Saviour. God created man in His own image. We bear His image and superscription, hence we belong to Him and owe Him supreme love, service and obedience.

—Selected.

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BIBLE MONITOR

VOL. IX. March 15, 1931 No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR MOTTO.

Under the head of our ideals we have as a motto "spiritual in life and scriptural in practice".

Mottoes are significant only as they are made real in our lives. For this reason they should be sacredly guarded that we do not deceive ourselves or mislead others; that is that our lives are a true exponent of the thought expresstd by the motto.

We are told "to be spiritually minded is life and peace", and if we 'have not the spirit of Christ we are none of his". And the scripture assumes God's people are spiritual. For, being the children of God who is spirit, they cannot be other than spiritual. And when one is spiritually minded he will very likely be spiritual in life. Indeed, one cannot be spiritual in life and not be spiritually minded. And if spiritually minded, he will be spiritual in life.

Spiritual is the oposite of carnal. Carnal pertains to things fleshly and wordly. So, spiritual pertains to things spiritual and heavenly. And so, "they that are after the flesh do mind the things of the flesh, and they that are after the Spirit do mind the things of the Spirit", and the flesh and the Spirit are contrary the one to the other" for "the flesh lusteth against the Spirit and the Spirit against the flesh", and because of this, it requires vigilance and determination to withstand in the hour of temptation.

When one is spiritually minded he will be led of the Spirit, and will have his mind set on spiritual things, and will follow the promptings of the Spirit, and be ever ready and willing to obey the truth, and do the commands of Christ as given by the Spirit. He will spend no time hunting for non-essentials, for the Spirit gave no non-essentials, For "all scripture is given by

inspiration of God", as is therefore profitable, good for something, and not a bunch of "cunningly devised fables".

To be "scriptural in practice", one's mode or manner of doing religious acts must conform to scripture teaching on those acts. His faith must be "the substance of things hoped for and evidence of things unseen", and must "work by love". His repentance must be from "godly sorrow"; his baptism must be "in the name of the Father, and of the Son, and of the Holy Ghost", "for the remission of sin", and a "burial into the death of Christ". Being thus born of water and of the Spirit he is regenerated, converted, and saved from past sins, made a child of God, an heir of God, and a joint heir with Jesus Christ to the treasures, joys, and glories of heaven. He is now a member of the body of Christ, the church, a constituent part of the betrothed bride of Christ, and by "faithful continuance in well-doing" will finally be a guest and part of the bride who will be recognized as such by the bridegroom at the coming marriage in the kingdom of heaven.

As such child of God, and member of the church he now desires, not only to do the will of God and the commands of Christ, but to do them as commanded and as Christ gave the example. Unfortunately, many good people who desire to follow the example of Christ and "observe all things" he has commanded, are confronted by church practices or non-practices. Some of those commands and examples are not observed at all by some churches and others, while observed in their way, are not observed as Christ observed them. In such cases many who would observe them are debarred by their church that ignores them.

An example of the first is found in the case of the Lord's Supper that Jesus instituted in the night of betrayal. Many churches ignore this institution entirely; make no attempt at observing it.

An example of the second is seen in the communion service. Many observe this in their way but not as Jesus did. He instituted and observed it at the close of the day, in the evening, while they observe it in the morning, in the day time. With those who want to follow Jesus' example, it is not merely a question of doing these things, but also of doing them as Jesus did. Our ideal here is the Jesus' way. We are not willing that any church or any people shall

stand between us and the Jesus way in this or anything else.

Again having been born again and enrolled in the family of God's children we desire to follow Jesus in humble service. An example here is found in connection with the supper and communion when Jesus made himself a servant and washed his disciples' feet, and commanded saying, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do (to one another) as I have done to you." To be "scriptural in practice", we must do this.

But here, again, many good folks are barred from obedience by non-church practice; their church doesn't observe it, so they don't. Our ideal here is Jesus first, church or no church.

Again, God's people are commanded to greet one another with a holy kiss, and to annoint and pray for the sick and Christian women to veil or cover their heads when praying or prophesying. To be "scriptural in practice" here, only one course of action is open to us, obey. For we cannot be scriptural in practice here by not practicing at all. And if we practice at all we cannot well practice these wrong. The command is to plain to be practiced wrong.

But here, again, many good people who are willing to obey these, are debarred by their church that refuses to obey.

Again, Jesus gave a model prayer, saying, "When ye pray, say, Our Father which art in heaven, etc." Many refuse to obey. Our motto here is, "Scriptural in practice", in which case, if our motto means anything, there is only one thing to do, obey.

And so with all scripture teachings, our motto is supposed to cover them all; and insofar as we fail to practice or conform to their teachings, our motto is deceptive and meaningless. Let us ever then strive to make ourselves a living exponent of our motto that our light may shine and we may be indeed a power for good in the world.

NOTICE.

Our files are now piled high. Don't get impatient if you don't see your article in print as soon as you would like. We'll get to them all bye and bye. Except for special seasons, articles take their turn.

SOME OBJECTIONS.—12.

The teaching of Jesus, as illustrated in the parable of

the rich man and Lazarus, was that the good were received into heaven and that the evil went to a place of torment. This teaching was not changed by the apostles. But later, through the teaching of some of the philosophers, this view was changed: some few went to heaven, but the others, being weighed down by their sensual inclinations, went to the infernal regions, from which place they could not escape until they were cleansed of their pollutions. The martyrs were believed to be happy immediately after death. There were various views as to the fate of the others, the length of time they were held for their sins, the extent of their suffering, etc. Because of this belief great errors arose and much false teaching and superstition.

Two centuries later there was an increasing veneration of departed saints. The view that there was a purifying fire for those who were evil came to be believed by more Christians.

Later the people came to believe that not only were departed saints safe in heaven, but that they had power to help the living. Great multitudes engaged in this foolish devotion, and no one censured them.

This idea of a purifying power after death came to be a source of great revenue to the church, and so was taught by the priests. Purgatory has been created by man; it is contrary to the teaching of the New Testament, for there we read of no middle state, but of heaven and hell. There is no passing from one to the other, for we read that "there is a great gulf fixed" between the two.

The idea of purgatory is that it is not a place where sins are remitted, but where they are punished, punished after they are remitted, punished because they have been remitted, for unless sins have been remitted before death the soul will not be able to have even the little solace that purgatory is supposed to afford: without the remission of his sins he is doomed to hell, and is there to suffer eternally.

Some of the grounds upon which Roman Catholics defend purgatory are given by Elliott as follows:

"(1) Their distinction of sins into mortal and venial, in their own nature. (2) The notion that the taking away the guilt of sin does not imply the taking away the entire punishment of it. (3) That God requires from the offender a full exchange of satisfaction or penances, which must regularly be performed, here or here-

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after, even by those who are professedly pardoned. (4) That the death of Christ, his merit and the satisfaction which he made, do not procure for us a full remission of our sins before we die, and sometimes not until a long time after death."

Let it be borne in mind that the idea of purgatory is not scriptural, but heathen. Plato divided men in the future world into three classes: they were the good, the bad, and the middle class. The heathen believed that those of this middle class might receive help from the prayers and sacrifices of the living. This is very plainly shown by Homer when he has Ulysses meet Elpenor in the lower regions.

The idea of purgatory was not found in the early church. Later, when Christianity became popular and heathens united with it, they brought in many heathen opinions, and that of purgatory among others.

It must be remembered that the Roman Catholic church appeals to Scripture, to the testimony of the church fathers, and to tradition for its authority for its declarations of faith. And it claims to teach what has been accepted by all men at all times everywhere. We might say, first of all, that there are very few of the Roman articles which have been accepted as of faith by all the church fathers. Furthermore, tradition has not been universally accepted, for it has been held by many of the best and most devout men that tradition which is contrary to Scripture is of no value. And, finally, there is nothing in our Scriptures to uphold the doctrine of purgatory. The main passage to which the Romans appeal for proof of their teaching that money should be paid for serv-

ices for the dead, is taken from the twelfth chapter of Second Maccabees; and this is not recognized as being a part of the Holy Scriptures.

We have read recently in a book published about the middle of last century, an extract from the "Faith of Catholics", as follows: "Catholics hold there is a **purgatory**, that is to say, a place or state, where souls departing this life, with remission of their sins as to the guilt, or eternal pain, but yet liable to some temporal punishment still remaining due; or not perfectly freed from the blemish of some defects, which we call **venial sins**—are purged before their admittance into heaven, where nothing that is defiled can enter. We also believe, that such souls, so detained in purgatory, being the living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow-members here on earth."

We should like to know how those who are the living members of Christ Jesus can be suffering the flames of purgatory. The idea is not Christian.

In his "Address to Demetrianus" Cyprian gives the Bible teaching: "We repay kindness for your hatred; and for the torments and penalties which are inflicted on us, we point out to you the ways of salvation. Believe and live, and do ye who persecute us in time rejoice with us for eternity. When you have once departed thither, there is no longer any place for repentance, and no possibility of making satisfaction. Here life is either lost or saved; here eternal safety is provided for by the worship of God and the fruits of faith."

Masses are supposed to shorten the time which unfortunate souls must spend in purgatory; that is, masses which are paid for and celebrated for that purpose. Otherwise, they do no good. The priest has the power to say the mass and shorten the time, but that is not done without a consideration. What a spectacle we have here! A priest with power to save from intense suffering, but he stands aloof unless he gets money for his masses. How little he resembles Christ.

We have great reason to be thankful that we were not taught to believe such an unscriptural doctrine; for, after all, the beliefs of most people depend on the way they are taught rather than on their own study. God help us so to study that we may show ourselves approved unto God, workmen that need not be ashamed. And may he help

us to teach others to study, and help them to see the need of studying His Word.

THREE.
WHO SHOULD BE BAPTIZED?

E. W. Pratt.

We have shown in our former articles first that baptism is a church ordinance enjoined on his followers by our Lord Jesus both by example and by command.

Second that it is necessary because it is commanded, and is an act of righteousness and because by it our sins are remitted and by it we become members of Christ body the church.

Now, the question is, who should be baptized?

He that believeth and is baptized shall be saved. Mk. 16:16.

But without faith it is imposible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb. 11:6.)

What should they believe?

And the eunuch said, See, here is water; what doth hinder me to be baptized? Then Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. (Acts 8:36-37.) (See 1 John 4:1-3, John 3:16.)

So we see faith is a necessity to remission of sins, for he that believeth not shall be damned (Mk. 16:16); therefore, the unbeliever is not to be baptized. (See Acts 16:25-34.)

Except ye repent ye shall all likewise persih. (Lk. 13:3.' Bring forth therefore fruits meet for repentance. (Math. 3:8.' Then Peter said, Repent, and be baptized everyone of you. (Acts 2:38.) In order to repent there must be a knowledge of our condition as sinners repentance means a turning away from sin implies confession and restitution.

Paul speaks of repentance not to be repented of. (2 Cor. 7:10.)

Therefore, we find those only are to be baptized who have a living faith in Christ that leads them to repent, turn away from their sins, confess their sins.

If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (1 Jno. 1:9.)

—Albany, Oregon,
922 East First St.

SERMON DEPARTMENT

WORSHIP IN PRAYER.

Text: 1 Chro. 16:29.

I think we need to get our bearing in our worship. We need to understand ourselves; and we need to study our needs. We need to know the purpose of our worship.

The purpose of worship should be to make us like the object worshipped. (II Peter 1:34.)

Whether the worship is in private or public, we should aim at completeness. I think we should have a definite aim. When Peter was in prison, the church was holding a prayer meeting, and praying in his behalf. "The effectual fervent prayer of a righteous man availeth much."

Effectual prayer is that prayer that gets hold of God and moves heaven's power to take hold of things here on earth.

There are a number of classes of human needs which should form the chief objectives of worship.

1. Adoration. This is homage and reverence in the highest degree of respect. We should address Him as God, and acknowledge Him to be our Heavenly Father. (Psa. 29:2.) (I Tim. 1:17.) (John 5:34.) (John 12:26.)

The theme is simply that homage paid to God, the Divine Being, is in the highest degree of respect and with profound reverence.

2. Confession. We say that we make our mistakes every day; if that be true, we need to make confession every day. (Rom. 10:9-10. I John 1:8:9. Prov. 28:13.)

3. Petition. Solomon's prayer was a petition for wisdom and knowledge. In our petitions we appeal to our Father God. It is to make requests, it is to ask from God, blessing, guidance, strength, favor, and power. (Luke 11:13.) His children have a right to appeal to Him. (Rom. 8:14-16.)

Then, too, we appeal to Him because He is our Lord, authority, ruler, and governor. (Gen. 2:4. Colo. 3:24. II Thess. 3:5.)

4. Intercession. God and the sinner are at variance. Because man has sinned himself away from God, our work should be directed so as to bring about a reconciliation, on the term of the gospel.

In the thirty-second chapter of Exodus, Moses intercedes

for His people. They had worshipped the golden calf. Intercesison is love at prayer.

The prayers of the Bible are largely intercessory. The church interceded for Peter; Christ for the apostles; Christ for the church; and Christ for Peter that his faith fail not.

5. Thannsgiving. (Heb. 13: 15.) Weigh the admonition, "Let us offer the sacrifice of praise to God continually, the fruit of our lips."

—D. W. Hostetler.

A FAREWELL SCENE.

By J. F. Britton.

In the 20th chapter of Acts, we have the closing scene of the Apostle Paul at Miletus. Realizing as Paul did, that that was to be his last journey through those parts, he sent to Ephesus, and called the elders to come to him, "And when they were come", he rehearsed his work and services among them, and exonerated, and acquitted himself of all responsibilities, assuring them thus, "I have kept back nothing that was profitable unto you, but have taught yoh publickly, and from house to house. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." That rehearsal and pathetic scene discloses the real secret of success in spiritual leadership. To get the full force and worth of that farewell and emotional scene, the reader should read carefully from the 17th verse to the end of the chapter, and note how Paul holds up before those elders the very highest ideals of a life "hid with Christ in God", as follows: "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath pur-

chased with his own blood. * * * Therefore, watch, and remember that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, and when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." (Acts 20:17-38.)

Thus we see how Paul had endeared the Church at Ephesus to himself, and had grown into their confidence and affections so much that when he told them that they would "see his face no more", their hearts welled up, with grief and sorrow and their eyes flowed with tears, nad as an expression of their sorrow, they fell on Paul's neck, and wept, and kissed him. It was a painful and pathetic farewell scene.

Paul was not only an elder, but in a sense, a real spiritual father, and like Jesus, he lived and practiced the principles which he taught. Hence, he is a splendid criterion whose work and methods are worthy of imitation. Paul's method was not to force and club men into measures, but to lead people to see the beauty of holiness in the service of Christ, and to conform to his will. Would to God, we had more elders like Paul, who would try to lead our dear members into green pastures and beside the still waters into all graces, virtues and duties, instead of coercing and clubbing.

The writer is fully aware of the fact, that the "Thus saith the Lord's" are positives, and he has no desire to compromise with nay anti-gospel principles, but brethren, please don't let us defeat the very cause that is so dear to us, and that has cost some of us considerable suffering and expense.

Let us try to make and keep the Bible Monitor constructive, uplifting, inspiring and a true exponent of truth, virtue and spirituality. If anyone

errs, move according to the rules given by our Great Teacher, and see if matters don't go better. We will make better progress, than by continually trying to force people to our individual ideas of what we think should be done in the absence of a "thus saith the Lord".

And now, Brethren and Sisters, let us take Paul for our example, and follow his methods of church work, and when our work is done, our friends also will be sorrowful because they see our face no more.

And now, may God breathe upon us, and the Holy Spirit quicken our souls and inspire every member of the Dunkard Brethren Church to make 1931 the best year of her history. To this end let us work and pray. Amen.

—Vienna, Va.

"WEEDS."

B. F. Masterson.

Lesson: Mark 4:3 to 21.

"And some fell among thorns. And the thorns grew up and choked it and yielded no fruit. And others fell on good ground and did yield fruit that sprang up and increased; and brought forth some thirty, and some sixty, and some an hundred." (Mark 4:7:8.)

I want to write about weeds. I think that is the meaning of the word "thorns". The wild vegetation springing up and choking the corn. The gist of the lesson lies in three little words, "In", "down", "up". It must get in or it cannot get down. It must get down or it cannot get up. It must get up or it cannot mature. The first fell by the wayside. It did not get in. The second got in but not down, no depth of earth, stony ground. The third fell among thorns. It got in and it got down but not up. The weeds sprang up and choked it. It lived for some time, but at last it turned yellow and came to naught. Now, of these three conditions, the third is the worst by far in every way.

The wayside is not to be blamed if it does not grow corn; you do not expect wheat to grow on the street, neither on stony places. But the weeds grow in good rich soil and that is where the husbandman expects the largest yield of fruit, but why don't it? Because of the weeds. Now, this waste is in the field set apart to corn growing. I am responsible for the condition of the ground, hence I am responsible for the outcome. It seems to me that this represents the negligent professor, his heart the field set apart

to grow corn.

To illustrate: Here are two farmers, they plow and harrow and carefully plant; in both fields the process is the same; so the fruitful and unfruitful professors. The Holy Ghost brings deep conviction to both. Each makes a surrender to Christ. Each receives the word into his heart, the seed got in and it got down; the failure is not in the beginning of the religious life. What, then, is the trouble? Ah! look at these two corn fields: the one is clean and thrifty, the other full of weeds and the corn yellow, ready to die; the one spent days in it to keep the weeds down, the other left it take care of itself. It tells the story, the weeds grew and choked the corn, and when the Lord of the harvest comes to his field fenced about and plowed and planted and yet no returns, so the negligent professor never yielding the Master any returns for all the outlay of love and grace. and the talants that were bestowed on him, the Lord of the harvest says, Here I should have a good crop, this field should have at least produced thirty-fold and I find nothing but weeds. The servant says, No fault of mine; I did not plant them. How true. The earth is full of the seeds of weeds. It is a spontaneous growth, so is the flesh full of the seeds of sin, like weeds they grow voluntarily and need to be destroyed by means of cultivation. These weeds may not be actual offenses, such as what people would call sins.

I came to a certain town on a Saturday afternoon. The streets were deserted, no business. I entered a drug store to inquire when the burial was to take place. The druggist wanted to know what I was driving at. I said, "Don't you know that your town is dead?" He said, "You are right; they all went to the ball game." A religious community. I suppose this would come in the line of the text as explained by Christ in the 19th verse, the lusts of other things, or as in Luke 8:14, the pleasures of this life are the thorns that choked the word. Where a thing has gotten to be a fad like the ball games and are boosting for their favorite teams on the grounds the way it is done, it cannot but choke the word. Then the craze for picture shows. And the dress craze. And other worldly amusements. Notice what the text covers, "The cares of this world and the deceitfulness of riches, and lusts of other things entering in, choke the word and it becometh unfruitful." Notwith-

standing many professed Christians say they see no wrong in these things. Surely inordinate desires for these things will choke the word, and it becometh unfruitful. Being all these things are prevalent amongst us, the opportunity is all the greater for doing good. The light shines the brightest when it is the darkest. We may talk of our peculiarities and circumstances and difficulties, that is no excuse for not being fruitful.

If you and I are in the church and have received the good seed, nothing in the world will excuse our not bringing forth much fruit. "Herein is my Father glorified that ye bear much fruit." (Jno. 15:8.)

Another excuse is that some of these games come in the line of gymnastics. That is what Paul is alluding to in Timothy 4:7:8. "Exercise thyself rather unto godliness, for bodily exercise profiteth little: but godliness is profitable unto all things." ("To understand this expression it is necessary to know that the apostle alludes here to the gymnastics exercised among the Greeks."—Clarke.)

If Paul was here now, I wonder if he would not say that there is too much lusting after these gamse and rebuke the elders of the churches for encouraging them.

—125⁰ E. Third St.,
Long Beach, Calif.

DOES GOD'S WORD CONDEMN THE USE OF TOBACCO AS A FILTHY HABIT.

J. H. Beer.

Is it a violation of the scriptures for professing men and women to indulge in or gratify one's self in the using of tobacco, to become a slave to a self-created habit.

Before entering into this subject let us notice a few things. First, when God created man he was free from this filthy habit. There was no prompting of the flesh craving for tobacco, man was clean in the image of his creator. Nearly all persons beginning the use of tobacco become sick, often vomiting, followed by a severe headache, the physical body resisting what you are forcing upon it and by repeated efforts you create a desire for the narcotic stimulant contained in the tobacco, producing an unnatural self-created habit, which thousands treat as a joke until they discover they are slaves to the habit and have not will power to give it up.

My second point is this: It

is a habit that belongs to the flesh; no one can say, or dare say that it was prompted by the Holy Spirit, or belongs to the fruits of the Spirit. If tobacco is an evil habit, the whole tobacco business is wrong. Many excuse themselves, claiming the Bible nowhere forbids the use of tobacco. The Bible is a book of principles, as well as a book of doctrine. Let us notice what it does say. Men almost universally say, "Using tobacco is a filthy, dirty habit." (Gal. 5:20-21.) Now the works of the flesh are manifest, which are these: adultery, fornication, **uncleanness**, lasciviouness, idolatry, witchcraft, hatred, variance, emulation, wrath, strift, sedition, heresies, envyings, murders, drunkenness, revelings, and **such-like**. In enumerating the works of the flesh, Paul uses this expression, "and such like", which will include every other form of evil belonging to the flesh. Uncleanness belongs to the flesh, how can anyone expect to enter into the kingdom of God and continue in an unclean habit? Gal. 5:21.) Any practice that conflicts with the divine law is sin. Tobacco brings the user under bondage. The tobacco habit belongs to the flesh and is a self-created habit. (Rom. 8:13.) "For if ye live after the flesh ye shall die." The practice of uncleanness is the work of the flesh. (Gal. 5:19.) Men that do live after the flesh cannot please God. (Rom. 8:8.) God forbids man to live after the flesh. (Rom. 6:12.) "Let not sin reign in your mortal body, that ye should obey it in the lust thereof." The members of the physical body are instruments through which a depraved nature works out in the commission of sin, causing life to be on a low animal plane instead of on a spiritual.

To live after the flesh, "in the flesh", etc., denotes to live more or less in the free gratification of the lusts of the body. Christians do not live after the flesh. (Rom. 8:4-5.) "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit, for they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit."

If any man defile the temple of God, him will God destroy, which temple ye are. (1 Cor. 6:19. 1 Cor. 3:17.) Tobacco brings the user into bondage; he becomes a slave to the habit, and the habit is his master. If any peculiar craving in the body has the mastery over you, you do not keep your body under. Through

the raging of the appetite you are in bondage; thus every tobacco user is in slavery, he is not free, no amount of healthful food will satisfy the burning lust for tobacco.

It is not so with natural hunger for food. If one article is not attainable, another will supply the need and satisfy the hunger. But the narcotic tyrant makes his demand independently of all food. "His servant ye are to whom ye obey, whether of sin unto death, or obedience unto life."

I knew a man to unhitch his team from his plow and go to town, several miles, for no other purpose than to get tobacco for himself. This man was a slave to the habit. Note the following scriptures: (2 Pet. 2:10; Judge 8 v; 1 Jo. 2: 17.) I can't understand how men can feel justified who claim to represent Christ—in their profesion of Christianity, and especially ministers—who go about with a pipe, cigar, or a quid of tobacco in their mouth; such an act very poorly represents Christ, who is the embodiment of holiness. Be ye holy for I am holy. (1 Pet. 1:16; 2 Cor. 7:1.)

"If ye walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin." May all who are in bondage find freedom in Christ.

There are many good men who use tobacco who have never realized the real situation morally and spiritually. To all these, my hopeful desire is that they may find freedom in Christ. (Jo. 8:36; Luke 4:18.)

—Denton, Md.

AS YE DID IT NOT TO ONE OF THE LEAST OF THESE, YEE DID IT NOT TO ME.

C. B. Sines.

As I view and study the above text, I am wondering if Christ didn't have reference to this time and age, that he knew that there would be so many people in need.

Jesus said, The poor you have always with you and you can help them whenever you will. There seems to be more now than ever before, and no doubt in my mind that it was brought about to try the Christians.

I am thinking, and not only thinking, but I know, that a great many of the so-called Christians are falling short on these things. The church members are many, but Christians are few. In every community there are people who need help and in every community there are people who

are able to help those that are in need.

And if we don't help them, what will be the result when we go before God in judgment? In the next verse Jesus answers the question, "And these shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 25:46.) Listen, not everyone who says, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Jesus says an awful lot about hypocrites and we have them in every denomination and in all congregations.

We have them here, and they have them elsewhere.

The poor must live as well as the rich. If the poor starve to death or freeze to death, those who are able to help and don't do it, will be guilty of neglect of duty.

"And as ye have done it unto the least of these, ye have done it unto me."

There are people in the community who have plenty and to spare, and almost their next door neighobr is in want. Plenty of potatoes to sell, but not to give away; plenty of wheat, oats, hay, coal, clothing, money, etc., but none for the poor man and his family. Some of our so-called Christians will even steal from their fellow-man, some will refuse to help pay a poor man a dollar a month for taking care of the church that we worship in. Some crave the almighty dollar, that will canker and rust and will be a witness against them in the day of judgment.

A scripture says, "Will a man rob God?" Sure he will. Some do, at least. When a man refuses to help the poor he is robbing God. I don't care who he is, God placed us here as a great large family, and he wants us to help one another. God has placed on this earth plenty for all of us. And, O! how good God has been to us. He gives us rain and sunshine. He has given us land and timber, coal and oil, gas and grain in abundance, and cattle on a thousand hills. And there are hundreds of God's poor people nearing starvation and freezing to death. We must bear in mind that all these things belong to God; we only have the use of them while we are here.

God also placed within our reach plenty of wild game and fowl for our use; but some of our so-called Christians will say, Keep off of my land, as much as to say this wild game belongs to me, thereby depriving his fellow-man of the things that God intended they should have. "As ye have

done it to the least of these ye have done it unto me." Someone will wake up in hell some time, just as the rich man did.

"For I was hungry and you give me no meat, I was thirsty and you give no drink, naked and you clothed me not, was sick and in prison and you did not come unto me." I needed money and you would not trust me. I needed grain for my stock but you failed to supply me, and at the same time you had plenty and to spare.

Jesus says, if we give a cup of cold water, we shall in nowise lose our reward. How much more reward would we receive if we gave a sack of flour, or a load of hay, or a few bushels of grain, or a suit of clothes, etc.

Dear people, let us wake up to a sense of our duty; serve God instead of the devil. The devil is not satisfied just to be in the world, but he has pushed himself into the church, in the form of church members, and he keeps sneaking along seeking whom he may devour.

No Christian can sit down at a well-spread table and eat and feast of plenty when they know their next door neighbor has nothing, without helping them.

"Oh, well," some will say, "if they won't work they should not eat." Shall we stand by and let a family of children starve because the father or the man of the house won't work? God forbid! We must remember that Jesus Christ came into the world to save sinners; he rains on the just and on the unjust, and he wants us help him to save them.

We are told to let our light shine, and if we don't help the poor our light doesn't shine very bright. Let us remember the text, "As ye have done it unto the least of these, ye have done it unto me."

These few words are intended for any that are guilty of these things, and God will bring into judgment as he has foretold, for it is impossible for God to lie.

Let us hear the conclusion of the whole matter, "Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." (Ecclesiastes 12:13-14.)

—Oakland, Md.

BRETHREN SONS AND FATHERS TO BANQUET FRIDAY

"Brethern, Dec. 22—Perhaps no comunity even of 1930 will match that of the evening of

Dec. 26 when the fathers and sons of this and surrounding neighborhods and a battery of selected speakers meet at the banquet in the Church of the Brethren at 7:00 o'clock.

Judge F. H. Stone of Manistee is booked for the evening, also Lieutenant Hathaway of the State Police, and our well-known J. Edson Ulery of Onekama. Many local speakers will also respond to the call of Toastmaster J. H. Thompson, and altogether a lively and profitable evening is promised.

All men and boys are eligible to seats, so those without father or son to bring, just pick up a buddy and come along.

The serving will be done by the Brethren Ladies' Aid, which is enough said on that matter, and the charge will be 25c a plate. The banquet will be the event that no one can really afford to miss, capacity attendance is expected, and it is suggested that tickets be secured as early as possible."

After reading the above notice as given in the weekly paper, we turn to 1 Peter 4:3, and read as follows "for the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, excess of wine, revelings, banquetings, and abominable idolatries." The definition of lasciviousness as defined by Webster, loosness, irregular indulgence of animal desires, wantoness, lustfulness. Please read Eph. 4:19. Lust eagerly: Too long after, to have carnal desire; to desire eagerly the gratification of carnal appetite. Reveling: Feasting with noisy merriment, carousing. Banquetings: A feast, luxurious living, rich entertainment.

My dear brethren, let us ever be on our guard. What will be the answer of men and women who are planting in the hearts of the rising generation such evil as referred to by the Apostle Peter. Now, as stated in the above, perhaps no community event of 1930 will match that of the evening of Dec. 26. Not likely so. But while looking around to find a match for the event of the evening, please go with me to Daniel 5:27, "Thou art weighed in the balances and art found wanting." Using the holy vessels dedicated and consecrated to the Lord. Is it any wonder that Belshazzar was made to see the handwriting upon the wall. May God withhold his wrath until we have learned that there is a

God that rules in the kingdom of men.

—Joseph Swihart,
Chief, Michigan.

PRAYER.

Sister Ed O'Brien.

"Finally, brethren, pray for us that the Word of the Lord may have free course and be glorified even as it is with you." (1 Thess. 3:1.)

Dear brothers and sisters, think how good it would be for us all to pray for each other in all our prayers. I think it would be a comfort to all and would give us more strength and faith and love for each other as we are all far apart. To send our prayers to all would encourage us better for the Lord loves to hear His children's prayers. But the Lord is faithful who shall establish you and keep you from evil. "For we have confidence in the Lord touching you that ye both do and will do the things which we command you." (Thes. 3:4.) Paul was speaking to his brethren what a good advice he gives them and how they must have been strengthened. I think that prayer is the strengthening way we have to keep close to God. To always pray for the dear Lord to strengthen us and give us faith to do his will; for we all ought to love the church and stand for it through all trials and troubles and pray for each other that we may hold out faithful until the end. Dear sisters, let us all keep ourselves in a way that we may be a light to the world and that they will know we mean to serve the Lord. And let us pray for our children that they will be a shining light to all the world. "And the Lord direct your hearts unto the love of God and into the patient waiting for Christ." (1 Thes. 5.) What a glorious thing to be patient and wait for Christ. I think that is a beautiful leson for us all to pray for each other and for the church that we may all grow in grace and wait patiently for the blessed Lord to come. "The effectual fervent prayer of a righteous man availeth much." (James 5:16.)

—Antioch, W. Va.

NOTICE.

The locating committee have decided on Ludlow Falls, Southern Ohio, in the Mennonite Brethren in Christ campgrounds as the place for next conference.

The place is high and dry and splendidly located for bus facilities, about nine miles

north of highway No. 40, with railroad station at Ludlow Falls, and is well equipped with tabernacle, dining hall and cottages. The water supply has been approved by the State Board of Health, and is considered an ideal location for the conference.

OBITUARY.

Susan Boitnott was born in Franklin County, Virginia, February 17th, 1836, and departed this life February 6th, 1931, at her home in Quinter, Kansas, at the age of 94 years, 11 months, 20 days, and after an illness of one month. The deceased was the fourth of seven children born to George and Mary Boitnott, all of whom preceded her in death.

On March 6th, 1856, she was united in marriage to John Ikenberry, who preceded her in death twenty years. To this union eight children were born, four sons and four daughters, two daughters, Mary Dickerson and Lydia Maben, preceded her to the spirit world.

She is survived by six children, David H. Ikenberry, Tobitha Wigington, John W. Ikenberry, Susie Stanley, all of Quinter, George Ikenberry of Chicago, Joel Ikenberry of LaVerne, California; also 41 grandchildren, 92 great-grandchildren, 9 great-great-grandchildren, and a large number of other relatives and friends.

In early life she united with the German Baptist Brethren Church, to which faith she has ever remained true. She, with her husband, came to Quinter, Kansas, in 1886, where they resided, except for a few years spent in Nebraska, until they were called home. They were both charter members of the Quinter church. As a minister's wife, she always performed her duty well, bearing the burden of family cares while the husband and father was away preaching the gospel. She was a kind and loving mother and a friend to all who knew her.

There's a vacant place in our home today
Because of one who has gone away
And left us dazed with the mystery
Of life that is, and the life to be!

Left us missing the willing hand,
That vanished into an unknown land;
Missing a heart that loved us true,

Whether our mood was
bright or blue.

But shall we say we have lost
her? No;
Her days were spent she
was glad to go;
Glad for the rest and relief
from care,
Glad to meet friends who've
traveled there.

And I am sure if she could
come
Back from the shades of the
Great Unknown,
She'd say, "You mustn't
worry so;
It's not I, but Death, that's
dead, you know."

And so our hearts take hope
and cheer
From the fact that she was
helpful here;
She cared not for honor, or
worldly fame,
And the world is better be-
cause she came.

The funeral services of our aged sister were held in the Brethren Church, conducted by Elder D. A. Crist and Bro. Ezra Wolf, a very large crowd attending.

—Sister O. T. Jamison,
Correspondent.

NEWS ITEMS.

The Mountain Dale congregation has decided to hold their love feast on the 23rd of May, commencing at 1 o'clock promptly. A hearty invitation is extended to all who wish to be with us.

—E. May Rice,
Lewistown, Md.

Wenatchee Dunkard Brethren.

On Sunday, November 23, 1930, a group of thirty members of the Church of the Brethren met at the home of Brother Wm. Baughman, Wenatchee, Wash., for the purpose of organizing a Dunkard Brethren Church. Elder M. S. Peters, of Waterford, Calif., being present, presided over the meeting. After the reading of the 13th chapter of 1st Cor. and prayer by Bro. J. W. Steele, we proceeded to organize as follows: Bro. M. S. Peters was elected Elder; Bro. J. W. Steele, Minister; Bro. D. B. Steele, Clerk and Church Chorister; Sister Dora R. Baughman, Church Correspondent and Monitor agent; trustees: Bro. B. C. Holland for three years; Bro. J. G. Peters, two years; Bro. H. M. Law, one year. The Elder

and Clerk to act as trustees by virtue of their office. The trustees to act as the finance committee and to elect one of their members as church treasurer, Bro. H. M. Law being chosen. At a later date we organized our Sunday School, with Bro. D. B. Steele as superintendent, and Bro. M. A. Wise, assistant, and Sister Lucinda Steele, chorister. For awhile we met in the homes for services and on the first Sunday of the new year we had our church house ready for services, where we have been having our services since. Our Sunday School average attendance is around 45. We have at present one minister, Bro. J. W. Steele, who is faithfully preaching us the true gospel. Have five deacons.

—Dora R. Baughman,
Wenatchee, Wash., R. 2.

Montpelier, Ohio.

We, the Pleasant Ridge congregation, met in quarterly council Feb. 14, with D. P. Koch in charge. Bro. Jacob Kiser opened the meeting. The secretary read the minutes of our last council, which were approved. All the business was disposed of in an orderly manner.

We have decided to hold our Love Feast June 20 and 21, to begin at 10:30 A. M., Saturday, June 20. Services in the forenoon and afternoon, with supper and communion in the evening. We invite adjoining congregations to be with us.

—Lorna Cook.

Grand Junction, Colo.

As Bro. D. M. Click is still unable to attend services and has been shut in all winter, we went to his home last Sunday, Feb. 15, and had Sunday School and preaching. Our elder, Bro. J. E. Bryant, gave us a very good message in which he entreated us to spend more time studying the Bible and to be sure that we are prepared to meet our Lord. We had several visitors, which brought the total attendance up to 33. The members and those who have been attending services took dinner and enjoyed the afternoon visiting. Any time it would be convenient for any of our members to make us a visit, we would appreciate it.

—Mrs. Viola H. Weaver,
Route 2.

Greencastle, Pa., Route 2.

We, the Waynesboro congregation, were again made to rejoice on Sunday morning, Feb. 1, when a deacon brother from the Pleasant Ridge congregation of the Church of the Brethren, wished to get where he could follow the teaching

of the Master a little closer by being permitted to observe the commands as a whole, not just in part, so he applied for membership in the Dunkard Brethren Church at Waynesboro, Pa., which was gladly accorded him at the close of services by receiving him by the right hand of fellowship, he was installed in the deacon's office by the laying on of hands and prayer by Elders D. S. Flohr and S. P. VanDyke.

In my last report there is a mistake, which I wish to correct. It reads as follows: Bro. Wm. Thorp was elected Elder. It should have read: Bro. Thorp was elected trustee for a period of three years, the vote being almost unanimous. Bro. Flohr is still Elder in charge. I am thankful to the Brethren and Sisters who contribute to the Monitor. For the good articles they write up may God bless them to continue to write up articles which are both helpful and instructive and only based on God's eternal word, not man-made theory.

—H. N. M. Gearhart,
Greencastle, Pa., R. 2.

Goshen, Indiana.

We wil at this time send in the announcement of five new members who united with us from the Brethren church some time ago. We are sorry that we faied to mention this in our ast report. We are glad to know that there are still souls that are desiring a church home where they can live up to the teachings of the New Testament and are willing to do so.

—Sister John E. Wallace.

POEMS

PEOPLE WILL TALK.

You may get through the world,
But 'twill be very slow,
If you listen to all that is said
As you go;
You'll be worried and fretted,
And kept in a stew—
For meddlesome tongues
Must have something to do,
And people will talk.

If quiet and modest,
You'll have it presumed
That your humble position
Is only assumed—
You're a wolf in sheep's clothing,
Or else you're a fool;
But don't get excited,
Keep perfectly cool—
For people will talk.

And then, if you show
The least boldness of heart.

Or a slight inclination
To take your own part,
They will call you an upstart,
Conceited and vain;
But keep straight ahead,
Don't stop to explain—
For people will talk.

If threadbare your coat,
Or old-fashioned your hat,
Some upstart will surely
Take notice of that,
And hint rather strongly
That you can't pay your way;
But don't get excited,
Whatever they say—
Fol people will talk.

If you dress in the fashion,
Don't think to escape,
For they criticize then
In a different shape;
You're ahead of your means,
Or your tailor's unpaid;
But mind your own business,
There's naught to be made,
For people will talk.

Now, the best way to do
Is to do as you please;
For your mind, if you have one,
Will then be at ease.
Of course you will meet
With all sorts of abuse;
But don't think to stop them,
It ain't any use—
For people will talk.

—Selected by Grace M. O'Brien,
Antioch, W. Va.

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BIBLE MONITOR

VOL. IX. April 1, 1931. No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR IDEALS—No. 3.

Under this head we have as, "Our Watchword, Go into all the world and preach the gospel". This, at once, suggests the idea of missionary activities under the auspices or direction of the church; and this means the church is essentially a missionary enterprise or society. And this is in harmony with the Bible idea of the church and its Founder.

Jesus Christ was the first great missionary sent into this sinful world. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (Jno. 3:16.)

This was God's greatest gift to mankind, and suggests the estimate God placed upon this world, in that he would give his only Son to redeem and save a world of sinners. And at the same time shows the contrast of God's great love and the littleness of the most ardent love of which mankin is capable. "For scarcely for a righteous man will one die, yet, peradventure for a good man some would even dare to die; but God commendeth his love to us, in that while we were yet sinners Christ died for us". And so we are told, "Ye are bought with a price, therefore glorify God in your body and in your spirit which are his". The blood of Jesus Christ, God's only Son, was the price God paid and Jesus gave for the world of ungodly sinners. Wonderful price! Was it worth it? Did God pay too much? Did Christ give too much? We are told, "he gave his life a ransom for all".

God did not only buy the world at this enormous price, and Jesus gave himself for the world, but all this for one soul, for **me**. Could we but see Jesus made this perilous missionary journey into this world for **me**! Methinks it would move us to love and

adoration hitherto unknown to us here. We should then more fully realize what he meant when he said, "What shall it profit a man if he gain the whole world and lose his own soul? Or what will he give in exchange for his soul"? With the world in one balance, one soul in the other, the world is seen mounting as the one soul quickly descends, indicating the relative weight or value of the two in God's estimation. Now we place the blood of Christ on one side and one soul on the other and behold the equilibrium, — a perfect balance or value in God's sight. For it was not the ninety and nine, but the one strayed sheep for which he braved the midnight storm and left his blood-stained footprints on the bleak mountainside. Wonderful love! Matchless price! for me.

Go into all the world with this wonderful message, this wonderful love, this wonderful sacrifice, this wonderful price.

For "the goodness of God leadeth men to repentance," and if this goodness, this love will not melt hard and stony hearts and "work repentance unto salvation not to be repented of," what will? Then may we sing,

"Wondrous it seemeth to me.
Jesus so gracious should be;
Mercy revealing comfort and
healing,
Saving a sinner like me."

Paul became a great missionary, being sent forth by the missionary church at Cesarea at the command of the Spirit, who said "separate unto me Barnabas and Saul for the work whereunto I have called them."

This church at Cesarea, was itself founded by missionary endeavor, as were all the churches in apostolic times, and from that time until now, the work goes on, and will continue until the Founder of this great missionary undertaking shall return to see how well as stewards we have carried on, and how many souls have appropriated this great love, how many have been cleansed from all sin by the blood, and to reward all his faithful servants with eternal life for which God gave him, and for whom he came to save, by paying the price.

The Dunkard Brethren church is from its conception a missionary church. This is shown by the fact that provision was made for missionary activities at the organization in the appointment of a Board of Evangelism and Organization a part of whose work is to foster missionary

activities as they may be able with means in hand to do. This is as it should be for no church can hope to make itself felt as a power for good in the world without missionary effort.

So then, a part of our mission in this sinful world is to see to it that the Gospel is published far and near as we may be able to do. For our Master's "Go ye" is as binding today as when first given. And if true to our ideals, we shall see that every reasonable effort is made to get our claims to Biblical Christianity fully set before the people, not only in the local communities where we have well established churches but also in remote communities where the Gospel is not preached at all, or where it is not preached in its fullness.

But why all this? Why the "Go ye"? Because it is God's way to save folks. But cannot God save folks without the Gospel? Morally, no; physically, yes. Physically he will not. Morally, he cannot, because he has not planned to save in any other way than through the Gospel. Hence we are told, "it is the power of God unto salvation to every one that believeth." and an unbeliever can not be saved in any way. The "Go ye", means God's children for God has no way of bringing the Gospel message to the people only through his people through living ministry backed up by a living church. For "how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent"? And God must do the sending, for "he that is sent of God speaks the word of God." Sent by others, he may not.

SOME OBJECTIONS—13.

Closely connected with purgatory we have the sale of indulgences. The decree of the Council of Trent concerning indulgences is as follows:

"Whereas the power of conferring indulgences was granted by Christ to the Church; and she has, even in the most ancient times, used the said power, delivered unto her of God; the sacred, holy synod teaches and enjoins that the use of indulgences for the Christian people, most salutary and approved of by the authority of sacred councils, is to be retained in the Church; and it condemns with anathema those who either assert that they are useless, or who deny that there is in the church the power of grant-

ing them. In granting them, however, it desires that, in accordance with the ancient and approved custom in the church, moderation be observed, lest, by excessive facility, ecclesiastical discipline be enervated."

Indulgences were undoubtedly granted in the early church, but these were entirely different from those which were hawked about by Tetzel and which so stirred up Luther and others that the Reformation followed. Milo Mahan, in his "Church History of the First Seven Centuries" gives a very good idea as to how the modern indulgences differ from those of the early church. He says: "So long as the discipline of the church remained a real thing, **indulgences**—such as remission or shortening of the time of public penance—were indispensable. In later times discipline became a nullity; and **indulgences**, being no longer applicable to their original use, were transferred to such things as absolving men from vows hastily assumed; or by a most monstruous abuse, to the release of souls from purgatorial pains. In the early church the term meant simply **admission to communion** (of those who seemed truly penitent) **before the term of suspension from communion had canonically expired.** The power of remission was with the Bishop and Presbyters; but in the African church, and more or less in the Church generally, the people were allowed a voice in the matter."

There is a world of difference between the New Testament idea of indulgence and the Roman Catholic view. According to the one we are to "bring forth fruits meet for repentance," and according to the other we are to bring money to the priest. One needs very little intelligence to know which is the better way to do. And yet there have been and are many intelligent people who think that paying the priest is better than real repenting. Money cannot take the place of righteous living, nor can it buy one an admission into the kingdom of heaven.

In his "History of Latin Christianity" Milman says of the sale of indulgences: "Long before Luther this abuse had rankled in the heart of Christendom. It was in vain for the Church to assert that, rightly understood, indulgences only released from temporal penances; that they were a commutation, a merciful, lawful commutation for such penances. The language of the promulgators and vendors of Indulgences, even of the In-

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dulgences themselves, was, to the vulgar ear, the broad, plain, direct guarantee from the pains of purgatory, from hell itself, for tens, hundreds thousands of years; a sweeping pardon for all sins committed, a sweeping license for sins to be committed."

One of the main objects of the selling of indulgences was to raise money for the Pope at Rome. He needed much for expenses, and some of the popes used more for their vices than for their necessary expenses. But at the first it was not so. Urban II offered indulgences to those who would go on the first crusade against the Mohammedans; and the indulgences were often made to cover past and future sins. The next step was to grant indulgences to those who took up arms against seditious heretics and pagans in northern Europe. Later indulgences were given to those who made pilgrimages to certain places. The jubilee came in, and those who made the pilgrimage to Rome and complied with the prescribed conditions were given indulgences. The pilgrims always left large sums of money in Rome, and so the desire for more of this easy money induced the popes to reduce the time of making pilgrimages from once in a hundred years, on the completion of a century, to once in fifty years, then to once in thirty-three years, and Paul II reduced the time to twenty-five years.

"Alexander of Hales is the author of the doctrine that the indulgences are drawn from the superabundant merits of Christ and his saints. (He) also teaches that, by the power of the Keys, indulgences may be applied by the Church to the dead as well as the living." The claim is that the merits of Christ form an inexhaustible supply of mer-

its, and that the pope has only to sign an indulgence which will be honored and charged to Christ's account. What a wonderful thing that would be—**if it were true.** But we do not read that even Christ gave any such indulgence, or any indulgence at all, except on the one condition of repentance, and his word was, "Go and sin no more," while the papal indulgence is to free one from the future consequences of sins. Forgiveness for past sins is given when the sinner sincerely repents and goes to Christ, but not for future sins.

Think of forgiveness being granted, or rather indulgence being given, for what Dr. Pastor says in his "History of the Popes": "All who during a given time, should daily visit the four principal churches of Rome—St. Peter's, St. Paul's, the Lateran Basilica, and Sta. Maria Baggiore —and confess their sins with contrition, were to gain a plenary indulgence."

Dr. Alzog, in his "Manual of Universal Church History," said: "The decay of spiritual life is inevitably followed by a relaxation of penitential discipline. The abuse consequent upon granting indulgences to crusaders, to those contributing to the building of St. Peter's Church, in Rome, and to others in commutation for similar works, modified the rigors, and eventually wrought the complete destruction of the whole penitentiary system."

In December, 1500, the Jubilee in Rome was prolonged until the Feast of the Epiphany and extended first to the whole of Italy, and then to the whole of Christendom. According to the Bulls issued by Alexander VI., all Christians living at a distance from Rome might, in the following year, gain the great Indulgence without visiting the city, by fulfilling certain conditions and paying a certain sum.

History tells us how Alexander VI lived, and we know that he must have spent enormous sums for his sinful pleasures and to support and advance his children. And we know that the Jubilee must have proved to be very profitable, since he extended it for all the following year.

We could not accept the indulgence system as it was fostered and is still used by Rome, it being very largely to get souls out of purgatory, which place is an invention, not a fact. Rome has departed too far from New Testament Christianity to form a union with other churches. And still there is more to say about it.

THROUGH DEATH TO LIFE

By Horatius Bonar

The star is not extinguished when it sets
Upon the dull horizon; it but goes
To shine in other skies, then reppear
In ours, as fresh as when it first arose.

The sun dies not, when the shadowing orb
Of the eclipsing moon obscures its ray;
It still is shining on; and soon to us
Will burst undimmed into the joy of day.

The lily dies not, when both flower and leaf
Fade, and are strewed upon the chill, sad ground;
Gone down for shelter to its mother earth,
'Twill rise, rebloom, and shed its fragrance round.

Thus nothing dies, or only dies to live;
Star, stream, sun, flower, the dew-drop, and the gold;
Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mold.

Thus in the quiet joy of kindly trust,
We bid each parting saint a brief farewell;
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

Softly within that peaceful resting place
We lay their wearied limbs, and bid the clay
Press lightly on them till the night be past,
And the far east give note of coming day.

The day of reappearing! How it speeds!
He who is true and faithful speaks the word.
Then shall we ever be with those we love—
Then shall we be forever with the Lord.

The shout is heard; the angel's voice goes forth;
The trumpet sounds; the dead awake and sing;
The living put on glory; one glad band,
They hasten up to meet their coming King.

Short death and darkness! Endless life and light!
Short diming; endless shining in yon sphere,
Where all is incorruptible and pure;

The joy without the pain,
the smile without the
tear.

Bro. Reuben Shroyer was born in Pike Township, Stark County, Ohio, June 10, 1859, and departed this life March 2, 1931, aged 71 years 9 months and 8 days.

(If this were all there is to a life God could get his records from the tombstones all over the world; however, the real life and activities lie between those two dates.)

He was united in marriage with Irene Kimmel February 19, 1885, who preceded him in death by six years. To this union were born four sons and two daughters, all of whom survive him.

At the age of 24 he was called into the ministry in the Church of the Brethren, to which calling he remained faithful and true until death.

For 47 years he very ably presented and defended the gospel of Jesus Christ. During this time he held some over 300 evangelistic meetings and as proof of his ability, he was called back into the same congregation as high as five times. His work carried him into 15 states. It would be splendid if we could state here the number of converts Bro. Shroyer was instrumental through the gospel and power of the Holy Spirit to turn from the power of darkness into the marvelous light to follow Jesus Christ. I feel quitte sure 1500 would be a conservative estimate.

In the light of all this it is impossible for any man to sum up his work. Eternity alone will reveal that. Just think what an army of Christian soldiers that would be and if they are true and send the good news on where will Bro. Shroyer's labors stop! I quote, "They may rest from their labors; and their works do follow them."

If we should stop here you would think his life was one of endless bliss; this was not the case however, he was misunderstood, misrepresented and mistreated which treatment he bore calmly. He often told me that nothing could change his faith in his Lord. His was one who always remained on conservative ground, he did not believe in looseness and was opposed to radicalism; this stand sometimes drew the fire from both sides.

Bro. Shroyer was interested in the Dunkard Brethren movement from its conception and in 1926 was one of a committee to frame our Polity booklet.

His many friends and acquaintances will regret his

passing, however, we are taught that to die is gain. May his life and labors be an incentive to press on.

At his request it became the duty of the writer to preach his funeral sermon. There were nineteen ministers present as well as a packed house. He chose his own text, Jno. 11:25-26.

Theo. Myers.

The following article by Bro. Reuben R. Shroyer written a short time before his death, was found among his papers after he passed away and sent to us by brother Theo. Myers. We feel the reader will agree that no more fitting contribution could well close the labors of this aged veteran of the cross who so faithfully served his Master whom he loved, and so bravely fought "the good fight of faith"; and who so richly deserves the sweet rest and repose of which he writes, and the victor's crown which awaits all the faithful in that land where there is no night.

But somehow there comes a feeling of sadenss that the man who had given his days of strength, his manhood, to the service of the church, should, in his declining years, be under the necessity of providing his temporal needs, by the sweat of his brow in the shop. This brother Shroyer did without murmur or complaint. "Blessed be the dead who die in the Lord, that they may rest from their labors, and their works do follow them".

THE PEACEFUL SLUMBERS OF THE RIGHTEOUS

Reuben Shroyer

"When thou liest down thou shalt not be afraid, yea thou shalt lie down and thy sleep shall be sweet." (Psm. 3:24.)

And what is there in such a promise as this? This slumber is the common privilege of thousands undistinguished by any great virtue, and with nothing to make them stand very high with God or man. Being quite as good as the common run of men, they lie down without any sense of fear and are conscious of nothing to disturb their sleep. This all may be true for one night, yes for many nights, even for many years of nights. Wherein then does the unbroken rest spoken of in the text differ from theirs? Answer: The one is the ordinary effect of nature, it is the natural result of weariness from daily toil. The other sets forth the calm slumbers of the

righteous, the freedom from fear which comes from knowing they have nothing to be afraid of. The promise comes as rich blessings which God will bestow as a reward of a righteous life. Thus coupling the text with the words which go before it, we have the wise man saying, "My son when thou hast sought the Lord with all thine heart and honored him with all thy substance when thou dost acknowledge the Lord in all thy ways, and seekest for wisdom as for hid treasure, then shalt thou be afraid of no sudden fear. In the day time there shall be none to hunt thee and in the night season thou shalt have peace. When thou liest down, thou shalt not be afraid, yea thou shalt lie down and thy sleep shalt be sweet." First note the security of a good man's rest. When thou liest down, here, it is assumed that rest is needful to recruit the wasted powers of the body. Man goeth forth to his work and to his labor until the evening but at evening he must rest. This is one of the conditions of our fleshly being. So imperfect is our present organization that one-third of our time here upon earth has to be cut out from the term of our days and given up to mimic death. But oh, how different will that condition of being be where we shall rest not day nor night where our very repose shall be a condition of immortal activity where faculties are ever invigorated and ever new, and we shall be busied in the employments of Eternity. This body of ours demands rest. To withhold this rest, or not yield to the demands for it, within temperate limits, is an act of moral suicide. He who rises early merely to gratify a covetous and grasping thrift, not only eats the bread of carefulness but he eats the bread of sin. While they who take rest in order that they may follow after their pleasure or their mirth, wasting life's most precious powers on thoughtless revelry, tarrying at the midnight board till wine enflames them; thus lie down on he brink of destruction though they know it not. Let us see the extent of the promise: "When thou liest down thou shalt not be afraid". Afraid of what? Afraid of bodily danger, accidents and calamities. It is an instinct with us to have more fear in the darkness than we have in the light, to feel that whatever danger might befall us it becomes intensified and increased by the sheltering gloom of the night. It is in the night that we dread the outbreak of the smoldering

spark. It is the night which favors the robber's midnight purpose. It is the night which adds terrors to the lightings flash. It is the night magnifies the dangers of the storm. Neither are these the only considerations which might make us afraid of lying down at night. A deep sleep comes over us and any one of these forms of danger might visit us unawares. On the right hand and on the left are we encompassed with dangers. While in the calm depth of our slumbers we imagine no danger nigh. The promise of the text goes to supply us with a rational warrant for this calm security. It is to tell us that we may sleep and take our rest, because "He that keepeth Isreal will neither slumber nor sleep"; that by night or by day we dwell under the shadow of **Divine protection.** That there is a guard of **Spiritual creatures** in our sleeping hours constantly employed for us in keeping watch to insure us rest, that the midnight robber shall not approach us, that the fire shall not waste, that the powers of evil shall not destroy. It is not senseless or unreasoning security that we feel in lying down at night. It is that tranquil and assured confidence which David speaks of when he says, "I will both lay me down in peace, and take my rest, for thou Lord maketh me to dwell in safety". Again it is a promise that in lying down we need not be afraid of death. It is a solemn thought which should often occur to us when we close our eyes in sleep that we know not in which of the two worlds we may wake again.

The putting off of our clothes may be as the putting off of our mortal tabernacle and the next light which shall greet us may be the light of the Eternal state. To be familiar with this thought, and to be able to contemplate it without dismay as a possible reality is the privilege of the righteous only. We can only overcome the fear of death by knowing we have a part in him who is the destroyer of death. By the assurance that we are entirely and absolutely His property that whether we wake or sleep, whether we live or die, we are the Lord's. How then may we lie down and not be afraid? Why be endeavoring that whether we wake in one world or another we are assured of having **Christ** with us in our rising. He who had Christ with him in the employment of the day, need not fear death when he lieth down at night. Surely if it has been Christ to live it is gain to die. When we die

or where we die makes no difference.

The circumstances of our departure are all in the hands of our dear Heavenly Father. He it is who ordereth all things connected with our departure. And therefore whether He bears us away from a bed of sickness or in the calm slumbers of the night permits the Spirit to pass into the life of immortality it will be all one. Only let us learn as did the Apostle Paul to die daily, to experience faith in the Crucified daily, and when we lie down we shall not be afraid, yea, we may lie down and our sleep shall be sweet. Thy sleep shall be sweet, this is the promise to all good men and women. What shall make sleep sweet? It will be sweetened by the thought of duties done. Therefore let each of us have a record of something done, for ourselves, for our brethren, for the church, and then at the close of the day we shall be able to feel that God accepts our work and when we lie down our sleep shall be sweet.

I observe again through an enjoyed sense of Divine forgiveness sleep shall be sweet. There can be no sweet sleep to him who lies down under a conscious sense of his Heavenly Father's displeasure. Such a feeling sends terror to the darkness seems to remove us all together from under Divine protection, and will make us feel that every arrow which flieth by night is charged with a commission to destroy. But in the realization of Divine forgiveness we may lie down leaving Angels to encamp around our bed, and thus committing our spirit to the care of a reconciled God. For so He giveth His beloved sleep.

Greentown, Ohio.

THE BEARD.

W. E. Cocklin

I read inGen. 1:26-27, "And God said, Let us make man in our image, after our image. So God created man in his own image, in the image of God created he him."

So I am convinced that God and Christ look like a man, and man looks like Christ and God, as far as his natural state of creation is concerned. As for myself I never saw a man that did not have a beard, more or less. But all men do not leave it grow longer than, one day, some one week, and some even longer or all the time.

Under the Law there is much said in regard to the beard, so we are convinced that it is part of God's crea-

tion in man. It is just the same as the nose on the face, or ears, or hair on his head, is part of God's creation, so why should man tamper with God's plan of creation.

Western Asiastics have always cherished the beard as the badge of the dignity of manhood and attached to it the importance of a feature. The beard was the object of an oath, and that on which blessing or shame is spoken of as resting.

Now coming to the new dispensation or plan of salvation. In the thirty-five years that I have been a member of the Church, or even before, while studying and searching this great plan, I have failed to find where the beard has ever entered into the plan of Salvation. Why make it a test of fellowship, when we do not have thus sayeth the Lord, that the beard is part of the great Plan of Salvation?

Folks tell me it grows without scripture. Absolutely so, it is part of man's natural makeup and grows just like every other part of his body, or the hair on his head. God wants every man to look like Him. Man takes this into his own hands and shaves it off every few days, for which I have failed to find the scripture (in this new plan of Salvation) that would warrant him to do so.

So my dear Brethren, my object and purpose in writing on this subject is this, to warn us of the danger of sinning ourselves by trying to take this out of God's hands and say who shall wear the beard, when God created every man with the beard (or caused it to grow on his face when he has developed into manhood). Now my dear reader you may think that I am loose on this subject, when I again say that the beard does not figure in the plan of Salvation, but I repeat again that I am stronger on this question than those that are trying to tell God who should wear the beard. I say God wants man to wear it or he would have told him to shave it off. I think our Church Polity decides this question very nicely, on page 12, section 2, "That the Brethren wear their hair and beard in a plain and sanitary manner, that the mustache alone is forbidden". Why spend our important time at Conference with such matters when more important questions should be looked into?

LET GOD BE TRUE

Nathaniel S. Longenecker

Having noticed the interest manifested in the Monitor of

late issues, in regards to the article, "The Place for Women", I feel like adding a few more remarks, if the readers will bear with me, since these scriptures always seemed of very great importance to me.

The scriptures here referred to (1 Cor. 14:33) and (1 Tim. 2:11, 12) have always been, as one of the writers brought out, considered and upheld by the Dunkard Church, especially so throughout the Eastern District of Pennsylvania. They were observed as a command from God through the apostle; as strong as any of the other commands found in God's word, until possibly the last twenty or twenty-five years.

When we take all the scriptures in consideration where it refers to women praying, prophesying, or in service of any kind, and sift it down; we would fail to get from them a definite command what-so-ever. On the other hand, considering 1 Cor. 14:33 and 1 Tim. 2:11, 12, we must admit that here we find a command connected, as strong as we have any in the New Testament. And is for us to observe, today (as a true church) just as well as the preceding verse (1 Tim. 2:9) where it forbids us the wearing of gold, etc. If verse 11 and 12 were only meant for the church at that time; why do we in our Polity booklet observe the preceding verse (the 9th) if it was only meant for the church at that time.

Now since our foster church has failed to observe these commands of late years, we can readily see what has been the result, and can fully realize that Paul knew what he was writing about. So brethren it does not matter what our conclusions are of the matter, or how we try to reason to and fro, that will not change the scripture any, nor the interpretation thereof.

Above all let us do as the apostle says, "Yea, let God be true (Rom. 3:4). Again referring to the scriptures, why the women are to be under subjection and to remain silent. Paul writes, "For Adam was first formed, then Eve and Adam was not deceived but the woman being deceived was in the transgression, not withstanding she shall be saved in child bearing if they continue in faith and charity, and holiness with sobriety."

In Matt. 28:19, 20, Jesus bestows upon his disciples, the one great commandment, the one that involves them all, namely, "To observe all things, whatsoever I have commanded you", so then let us be very careful, in our day and age, in our teaching that

it may include the "all things" lest we become guilty of all,—or lest it befall us as is written (II Cor. 11:3), "But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted, from the simplicity that is in Christ. Let us look to ourselves that we lose not the things which we have wrought but that we receive a full reward. If we abide in the doctrine of Christ, then we have the promise of both the Father and the Son. May God help and bless, through Christ, all the faithful ones to this end. Amen.

Route 3,
Lancaster, Pa.

BAPTISM IN THE COMMISSION—4.

E. W. Pratt

Go ye therefore and teach all nations baptizing them into the name of the Father and of the Son and off the Holy Ghost. (Matt. 28:19.)

We have shown that by baptism we get into Christ's body of the church. (Eph. 1:22-28.)

For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:27.) So in the commission our Savior tells us we must be baptized into the Father and the Son and the Holy Spirit, the Triune God, so first we are to baptize into the name of the Father. This is a complete sentence and requires an actual baptism. Nothing short of obedience will suffice. God must be obeyed.

See, saith he, that thou make all according to the pattern that was showed to thee in the Mount. (Heb. 8:3; see I Sam. 15:22-23.)

And of the Son. What of the Son? Let us supply the ellipsis to make it and baptizing them into the name of the Son. This again required an action of baptism; and of the Holy Ghost. What of the Holy Ghost, and baptizing them into the name of the Holy Ghost. So following the rules of grammar and filling the ellipsis we have Matt. 28:19 read. Go ye therefore and teach all nations baptizing them into the name of the Father and (baptising them into the name) of the Son and (baptising them into the name) of the Holy Spirit. And nothing short of 3 actions can fulfill the command here given with all the authority of high heaven for Jesus declares: All power is given unto me in Heaven and in earth. (Matt. 28:18.)

Therefore in the commission given by Christ to his

followers baptism is commanded to be administered in a three-fold action by which the baptized are put into the triune God.

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Albany, Oregon.

A FALLACY

J. F. Britton

"And why call ye me, Lord, Lord, and do not the things which I say?" (Lu. 6:46.) In the consideration of this text, it should be borne in mind, that Jesus knew that the human heart is deceitful above all things, and full of hypocrisy. He at once exposes and disabuses the idea of a profession that is void of reverence and obedience to Christ's requisites. And again Jesus denounces a hypocrital profession, when he said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Hence it is a clear cut fact, that folks can not be saved on a profession that is not quickened and evidenced by a life consecrated to God's service.

The writer might succeed in getting someone to believe that he owns and controls a great deal of fine property, but that would not prove that he does. Neither will a loud and pious profession prove that one is a real Christian in the absence of obedience to God's commands.

Again Jesus denounces the fallacy of an insincere service, by saying, "But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you scribes and Pharisees, hypocrites, for ye devour widow's houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation." (Matt. 23:13, 14.) My, that is an awful retribution for a service rendered in the name of Christianity. What's wrong? "They profess that they know God: but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:16.)

Here is the keynote that shows the fallacy of professing and not possessing. It is good to profess Christ, but it is better to possess Christ. Therefore, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a DOER of the work, this man shall be blessed in his

deed." (Jas. 1:25.) This text makes the matter very, very plain, that it is NOT the professor, but the DOER that will merit the blessings of God.

Nowhere do we read in the Blessed Book, Blessed are the professors, for they may have right to the tree of life, and may enter in through the gates into the city. But we do read where the Good Book says, "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the City." (Rev. 22:14.) Bless God, and praise his Holy Name, that there is a City, for all the sanctified, "Whose builder and maker is God." (Heb. 11:10.)

Again we read in the Blessed Old Book, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.)

Therefore, the status of the whole matter shows the fallacy of a profession that is void of the possession of the Holy Spirit which leads and directs into all truth and holiness.

And now, the writer wishes to say to all the members of the Dunkard Brethren Church, let us not only be PROFESSORS OF Christ, but POSSESSORS of the holy principles and doctrines he taught. Amen.

Vienna, Va.

GODLY CARE AND DISCIPLINE

J. A. Leckron

It has been rightly said that we are creatures of extremes. This is true in the world and also in the church, for the principle abides the same. But the church has a Divine safeguard. "What saith the Scriptures?" is God's rule to follow. How much mischief and sorrow might have been averted, and how much more harmony, peace and happiness have been preserved in many of our local churches, had the sacred Word been continually searched and prayerfully followed. Three things should always be carefully born in mind in the reception of persons into Christian fellowship: (1) Look for a clean and definite evidence of conversion. (2) Added to this, look for distinct marks of Godliness in life and doctrine. Be sure of a measure of love for Christ, for the Word, and for prayer. If those features are not present, we may well pause, for our fellowship is that of saints

gathered out from the world to the name of the Lord Jesus. This is in striking contrast to a mere social company on earth. (3) Associations should never be overlooked, because those who profess conversion, and who desire a scriptural fellowship, ought to be separate from all associations, whether of professing Christians or otherwise, in which the Lord is dishonored. Carefully seek the deliverance of any affiliated with the amusement and pleasure menaces of our day, the movies, dancing, etc., for none who are characterized by love of such worldly pleasures should be permitted to commune with those called saints at the Lord's table. Those who labor in the Word amongst the churches should ever, while opening up the great truths of the scriptures, seek also to bear witness against those things with no uncertain sound, for these are evils that sap the spiritual life of many. and both sides of truth need to be held and taught with proper balance. "He that hath my word, let him speak my word faithfully". (Jer. 23:28, 29.) Elders and overseers in local churches should ever work in conjunction with such ministry, and watch the flock with due diligence, and if any are found ensnared by these evils, seek their deliverance. Thus, if Godly care is exercised in this, the spiritual tone of the gatherings will be elevated, and the chariot-wheels that have gone heavily will move with fresh vigor and life under the guidance of the ungrieved Spirit. The amazing worldliness coupled with unsound teaching that permeate and honeycomb the present day sects of Christendom, make it imperative that we preserve the proper line of demarcation. It is written that "a true witness delivereth souls", and again, "Let everyone that nameth the name of the Lord depart from iniquity". After this separation, "Follow righteousness. faith, love and peace, with them that call on the Lord out of a pure heart". (Prov. 14:25; 2 Tim. 2:19-22.) Here overseers in each assembly need the proper diligence that is enjoined in scripture. (Prov. 27:23; Acts 20:28-32; Rom. 12:8.) For there has been at times grave neglect in some gatherings, and persons, especially the young, have been received with little or no examination or care, and their future life has not furnished sufficient evidence of conversion to God. With others also there have not been the proper marks of a pious life. Thus the spiritual tone of

many congregations has suffered, and the testimony has been blurred before the world, and devoted and sincere people with much less knowledge of Scripture have been stumbled and driven away from our gatherings, rather than attracted by the sweet simplicity and spirituality of an unworldly people, saved by grace and waiting for the Lord's return from Heaven. In the church there are different phases of discipline, but the Scripture furnishes us with all needed instruction for this, and also the spirit in which we are to fulfill it. (1) A brother "overtaken in a fault". Here tender compassion and the gentle, loving care of shepherd-hearts are awakened. Spiritual men, who have the care of others at heart, are here called into active service, and every effort should be made to restore such a one to the Lord, and then to the renewed confidence of God's people (Gal. 6:1,2.) (2) A brother who is "unruly". (1 Thess. 5:14.) This calls for service and discipline of another form, for the church is the place where God has established government, order and rule. There we are expected to walk subject to Christ as Lord, and also to each other in Him. Again, cases of "damnable heresy" need to be dealt with in the same way as "wicked morals". Where men hold or teach doctrines that undermine the person of the Lord Jesus, either as to his Diety, his perfect, spotless humanity, or any of the fundamental truths of the Christian faith, every effort should be made first to deliver them from such heresies, and establish them in the truth; but if this fail, then not only should all such be "put away" but further, as the primitive church, called, "the elect lady" was warned against receiving such a one into her house, or even bidding him God-speed, for in doing so, she would be a partaker of his evil deeds. This sound a warning to us, in the last days of the church's history, concerning association with evil, and teachers of evil doctrine. (2 Peter 2:1; 2 Jno. 9:11.) In all the varied phases of discipline, we should ever keep in mind, (1) that we are caring for the glory of God where he has been dishonored. Selfish ends should forever be eliminated here. (2) The holiness of God's house, the church, compels us to keep it free from what would defile. (3) As parents correct and chastise, by discipline, yet ever bear in view the future good of the child, so, in the church, all discipline should

ever keep in view the restoration and spiritual good of the offender.

Oh, for a more consecrated leadership and Christ-like ministry, that the church might be kept pure, and we cannot keep it pure if we persist in bringing into the church innovations and pet notions that are foreign to the design of Christ and his church. May the Lord bless the church with sound leaders, and help us all, then, to carry the good work along in this pleasure-loving age, is our prayer.

Route No. 2, Greentown, Ind.

NEWS ITEMS.

Coon River Church, Iowa.

Some of our little band of believers have been afflicted this winter, but all are better again for which we are truly grateful. Feb. 8th we were favored with a message by our young brother, John Hawbaker, from Minburn, Iowa, from Luke 8:18: "Take heed therefore how ye hear." Illustrating by Bible characters the advantage of hearing properly. March 1 we were again pleased to have with us Bro. Roscoe Royer from Dallas Center, Iowa, who spoke to us from Luke 13:23, 24, strongly admonishing us to strive to enter in at the straight gate, and warning against the danger of drifting down the broad way. March 10 we had our business meeting. The brethren gave a report of the church visit. Found all in love and union. A few admonitions were given, which if heeded will be for the good of the church. Some letters of love and fellowship from isolated members were read, which were enjoyed. We wish some of them could come and live among us, especially would our only minister and elder appreciate help in the ministry. The drouth of last year has caused some poor and needy at our own door. Quite recently our Aid has received liberal donations twice from two girls in Pennsylvania. Such benevolence from those not even of our church was much appreciated, and is a great source of help to us in our work, and is an incentive to us to try and do more toward clothing and feeding the poor. May the donors be blessed richly both temporally an dspiritually from him who said, "The poor ye have with you always, and whenever ye will ye can do them good."

Elizabeth Erb,
Yale, Iowa.

Sinking Spring, Pa.

The Sinking Spring Dunkard Brethren met in their spring council conducted by Elder Clayton F. Weaver. It was decided at this council to hold Love Feast May 3rd. All day meeting, Sunday School at 9:30, preaching at 10:30. Services in the afternoon at 2 o'clock. Love Feast at 6 P. M. A cordial invitation is extended to all who can to come and enjoy the Feast with us. May we all look to him who doeth all things well.

Elmer Wickel, Clerk.

Plevna Congregation.

The Plevna Dunkard Brethren Church met in regular quarterly council at 10 A. M. Saturday, March 14, with our Elder, David Klepinger, of Midway present. Several items of business came up before the meeting some of which were not settled satisfactory, but we believe the right will prevail in the near future.

In these last days there are false teachers and the devil is putting it into the heart even of some elders to stir up strife and division in the church, and some that are teaching that the prayer veil is of no use to pray to God—that it is only "because of the angels" they wear it and that they do not have to have it on to pray to God—and that God will answer prayers just as well without it. Brethren and sisters, you that are faithful and are in full sympathy with the Dunkard Brethren, pray mightily to God that he touch the hearts of such people before it is too late that they may be saved. We are happy to be able to give you the news that in our council this date there was a call for the election of a minister and the lot fell on Bro. Chester Hiatt, our Sunday School superintendent. He and wife were duly installed in their place in the church by the laying on of hands. Pray for dear Bro. Hiatt as he goes forth in the discharge of his duties that he may always be found willing to do the things that the Lord would have him do, and pray for us as a church that we will hold him as well as our two other ministers up at a throne of Grace, that God may help them in every way that wlil do good in his church, is our prayer.

J. A. Leckron, Cor.,
Route No. 2,
Greentown, Indiana.

Eldorado, Ohio.

We, the Eldorado Church, met in our regular quarterly council March 18, 1931, with our elder, Bro. Lawrence Kreider, presiding. We elected two delegates for D. M.

We decided to have our Love Feast as a set date on the second Saturday of October. The business was disposed of in an orderly way.

We ask an interest in your prayers that we may grow and prosper.

Gladys Miller, Sec'y.

Decatur Congregation.

Decatur Church met for council February 28, 1931, in the home of Elder Henry Lilligh, 1530 North Monroe street. Meeting opened with singing. Prayer was offered by Elder Lilligh. Little business came before the church and was disposed of with kindness and love. We decided to hold a communion meeting April 11 at the home of Elder Henry Lilligh. We expect to have an elder from an adjoining church with us if it is the Lord's will. Any of the members of adjoining churches are cordially invited.

We are few in number. Will you who are great in number remember us in prayer. Any member who is thinking of changing location please remember Decatur church.

S. L. Fouts,
Box 472,
Cerro Gordo, Illinois.

DISTRICT MEETING NOTICE.

The District Meeting of District No. 2 will convene on the first Wednesday of May, 1931, at Plevna, Indiana. Those coming by rail can come to Greentown, Ind., over the Nickel Plate Railroad or The Traction Line, and phone the undersigned who will see that all will get out to the meeting four miles north of Greentown, Ind.

J. A. Leckron,
Phone No. 219C,
Route No. 2.

OBITUARY.

Ness.

Peter F. Ness, husband of Sister Anna Baum Ness, was born July 9, 1871, and died January 17, 1931, of heart failure, aged 59 years 6 months 8 days. He is survived by his widow, one daughter and four grandchildren; also one sister and two brothers.

The funeral was held on Wednesday, January 21st, at the home and concluding services at the Lower York County Dunkard Brethren Church. Preaching by Elder J. L. Myers of the home church and Elder Thomas Ecker of Taneytown, Md.

Helen M. Weaver,
York, Pa.

POEMS

THE WILD WHITE ROSE.

It was peeping through the brambles,
That little wild white rose,
Where the hawthorn hedge was planted,
My garden to enclose.
All beyond was fern and heather,
On the breezy, open moor;
All within was sun and shelter,
And the wealth of beauty's store;
But I did not heed the fragrance
Of flow'ret or of tree;
For my eyes were on that rosebud,
And it grew too high for me.
In vain I strove to reach it,
Through the tangled mass of green,
It only smiled and nodded
Behind its thorny screen.
Yet through that summer morning
I lingered near the spot;
Oh, why do things seem sweeter
If we possess them not?
My garden buds were blooming,
But all that I could see
Was that little mocking wild rose
Hanging just too high for me.

So, in life's wider garden
There are buds of promise, too,
Beyond our reach to gather,
But not beyond our view;
And like the little charmer
That tempted me astray,
They steal out half the brightness
Of many a summer's day.
Oh, hearts that fail with longing
For some forbidden tree,
Look up and learn a lesson
From my white rose and me.
'Tis wiser for to number
The blessings at my feet,
Than ever to be sighing
For just one bud more sweet.
My sunbeams and my shadows
Fall from a pierced hand,
I can surely trust His wisdom,
Since His heart I understand,
And maybe in the morning,
When His blessed face I see,
He will tell me why my white rose
Grew just too high for me.

—Selected by Ada Whitman,
West Millgrove, Ohio.

SWELLING BUDS

All winter, trees were hiding
Each sign of life and power.
Bare branches, gaunt and silent;
No hint of leafy bower.

But now we see the lilac,
The grapevine, rose and

pear
Are bursting through the fetters
That kept ehem bleak and bare.

The buds burst off the eye scales,
And seeing skies are fair,
They straight unpack their verdure
That long was stored with care.

And lo! from out that satchel,
So small none see its power,
Unfolds a stem fresh moulded
With leaves and fruit and flower.

We look with eyes that see not
Upon this wondrous sight.
With it we are familiar
And so shut out the light.

What if, in all the ages,
One day alone had seen
God making from the rose buds
The flowers and leaves of green?

This miracle of wonder
Would cause men to revere.
'Tis no less of a marvel
To see it every year.

Some see God in the earthquakes
Some in the stormy days;
But ordered growth and quiet
To me inspire his praise.

—Selected by
Jessie M. Demuth.

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BIBLE MONITOR

VOL. IX. April 15, 1931. No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR IDEALS.

Under this head, in addition to our "motto" and our "watchword", we have as "Our Aim, more sanctified, more righteous, more holy, more perfect through faith and obedience".

These are among the cardinal graces of the New Testament, which adorn and embellish the Christian life and make it a power for God, Christ, and good in the world. They are comparative terms and are attained and possessed to the extent and degree that we, in loving obedience, manifest the fruits thereof.

To claim these graces and blesings while living in open rebellion and disobedience to Christ's commands is to be deluded and self-deceived.

Jesus prayed, "Sanctify them through thy truth; thy word is truth." Just how one who obeys the truth can be sanctified by the truth is easy to see, but how to be sanctified by the truth without obeying it hasn't been found out yet. Obedience is the only course here.

Then, too, we are said to be sanctified by the blood and by the Spirit. It is easy to see how this may be done by obedience, but to see how the blood and the Spirit sanctify disobedient unbelievers hasn't been revealed. "If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleasenth us from all sin." The disobedient unbeliever does not "walk in the light" and does not "have this fellowship". So that only those who are God's children are sanctified or may be sanctified. Yet all who are God's children are sanctified by virtue of this fact. And one may be sanctified, another more sanctified, another most sanctified. Hence Paul prayed that tht church might be "wholly sanctified". Therefore, we should seek to obtain entire sanctification; and leave no work undone, no duty neg-

lected, come short in no service; but obey every command, do our whole duty that the sanctifying grace of God may be bestowed upon us.

What has been said of sanctification, its necessity and the means by which it is effected, may with equal propriety be said of righteousness. John says, "If ye know that he is righteous, yet know that every one that doeth righteousness is righteous even as he is righteous." Then righteousness, like sanctification, comes by doing, doing right things. For we cannot conceive of one being righteous who is living an unrighteous life. "Wherefore, by their fruits ye shall know them."

And what is said of these graces may as truly be said of holiness; so we are told, "Be ye holy for I am holy," and "follow peace and holiness with all men without which no man shall see the Lord". From this it will be seen how important these graces are. And if we really possess these graces, we need not sound a trumpet. They will make themselves known. "A city set on a hill cannot be hid." So if we possess these graces they will be manifest in our lives.

In addition to these, we are told, "Be ye perfect even as your Father which is in heaven is perfect", and "leaving the principles of the doctrine of Christ, let us go on to perfection". We are not told to be as perfect as God, neither is it possible for us to be, but we can "press onward toward the mark", and rise higher and higher in these divine graces, "till we all come in the unity fo the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". Note "till we come unto a perfect man". A perfect man, or unto Christian perfection, which is the height of human perfection.

While we may never attain unto godly perfection let us strive to make our lives tell for Christ by adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity", so that we may be fruitful vines in God's vineyard and gather much fruit unto eternal life.

In order to get possession of these divine graces everything wicked, worldly and sinful must be banished from our lives. Our hearts must be purified and cleansed from sin and made a fit temple for the Holy Spirit, or a habitation of God through the Spirit. All pride and vanity, all lying, thieving, immorality, evil speaking, disobedience, etc., must be put away.

True, the term "perfect", ordinarily, does not admit of comparison, yet we read of "a more perfect knowledge" and "a more perfect tabernacle". So may we ever strive to be more perfect in our faith in our love, and in our obedience.

The ideals lived out amongst us will make us a power for God and humanity and a final happy admittance into the eternal city.

TRUE GREATNESS.

The desire for greatness amongst men is everywhere apparent. To attain a position of honor, notoriety or distinction is much coveted and sought after. Especially is this true if this position elevates one somewhat above his fellows. For one to have others under his authority and control; to be referred to as one of special importance; to succeed in being elected to a certain office or position or to get one's name in the headlines or society columns of the papers; in fact, anything that will parade one's self before the public. These things are looked upon as elements indicating greatness and as a result are much sought after.

All kinds of schemes are resorted to in order to attain the desired end. Often great sums of money being spent and not infrequently the murder of an opponent or rival to succeed if posible in an attempt to be great. Not only is this noticeable in the world but the church has had this matter to deal with since its beginning.

Before the departure of Jesus the disciples were questioning amongst themselves who should be the greatest. (Luke 9:46.) "Then there arose a reasoning among them, which of them should be greatest." The desire to be great of itself is not evil; in fact, I think it is a quality which ought to be emphasized. The trouble is, people have a false conception of what true greatness is. As a result, great harm has been and is being done and many of those who deserve credit and admiration are being pased by unnoticed while others who should blush with shame are elevated and exalted before the public as examples to pattern after. 'Tis a sad state of affairs in the world but more so in the church.

I wish to deal more with this subject as it concerns us as a church body that we be not deceived by this popular idea on this matter. For the ihurch to carry on its work it is necessary to have leaders, men of conviction, courage and determination to outline

and direct the necessary affairs; men of God who fear God and keep his commandments. True, men at the head of the professing church have not at all times been men of this type, but God has always raised up men capable of taking care of his work when false leaders threatened to corrupt it. This we believe he always will do.

Because of the authority conferred upon them, those in the church in an official capacity have been looked up to as being a little better than the ordinary rank and file of the membership. Many of the leaders of the church in the past were truly great men. However, many others in the laity whose names were scarcely ever mentioned doubtless were just as great in the sight of God. The holding of an office in the church as deacon, minister or elder does not necessarily make one any better than his fellows though such should be of the highest type of Christian character. It seems that some, on being elected to an office in the church, feel somewhat elevated and like to show their importance, delight in demonstrating their authority over their fellows. Such is certainly no indication of greatness. Then we have different gifts and abilities and it seems we are apt in exercising these gifts to feel ourselves above those who may not be quite so able. People who are truly great have no such feeling.

Jesus gives us instruction along this line in Matt. 18:4: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt. 20:27: "And whosoever will be chief among you, let him be your servant." (Also Matt. 23:11 and Luke 14:11.) Here we have from our Savior the statement that to be truly great one must humble himself as a little child, also they that have a desire to be great (chief), i. e., honored, respected, should be the servant. Now this will hold true with all of us regardless of position, gifts, or abilities, educated or unlearned. Now, let us just make a little application here for our own benefit. According to these scriptural references, the elder that would be greater than his brother elders should not attempt to rule and lord it over them but should humble himself and become as a servant to them.

The minister that would like to stand out above his fellow ministers as being worthy of more honor should not attempt to push aside his fellows and do all the preaching and play the prominent part,

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but rather should humble himself and take a secondary place. Just so it should be with all others in the church, in our attitude one toward another. This is in keeping with some of the other scriptural teachings, too. (Rom. 12:10.) "Be kindly affectioned one to another with brotherly love; in honor preferring one another." (I Peter 5:5.) "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." If all would conduct themselves in this manner, jealousy, envy and strife would be practically eliminated and one of the biggest obstructions to the progress of the church would be removed from her pathway.

The teachings referred to make it clear that true greatness is just the opposite from what the present popular opinion of it is. As man sees it, position, authority, superiority, lording it over others is an indication of it, while as God sees it, humility, subjection, inferiority, service to our fellows is an indication of the true element.

True greatness is a condition of heart which all may possess that will cause people to be honored and respected by God and man alike; which, if we all possessed, would transform the world and church alike. May we all strive to recognize these matters as God sees them.

—L. W. B.

SOME OBJECTIONS.—14.

A celibate priesthood is another point of difference between the Roman Catholic and other churches. Also it is a requirement which is not to be found in the New Testament; nor is it to be found in the

practice of the early church.

The first council that took action with reference to this matter was that of Elvira, which was opopesd to a married priesthood. This council was held in 305 A. D. The councils of Ancyra and Neocesarea, both held in 314 A. D., said nothing against a married priesthood, but were opposed to priests marrying after being in orders. The council at Neocesarea while declaring in favor of deposing a priest who married in orders, reserved a heavier punishme for one guilty of licentiousness; which is quite the reverse of the way marriage and licentiousness have been looked upon by the Roman church in later times.

That the council intended no interference with those married, is shown by another canon which deprived "of his functions any priest who submitted to the commission of adultery by his wife without separating from her".

We quote from a few of the writers on the history and practices of the early church, and we begin with "The Apostolical Constitutions", where we read: "We believe that lawful marriage, and the begetting of children, is honorable and undefiled."

In the Ecclesiastical Canons called Apostolical, we read: "Let not a bishop, a priest, or a deacon cast off his own wife under pretense of piety; but if he does cast her off, let him be suspended."

A little later we read in the same book: "He who has been twice married after his baptism, or has had a concubine, cannot be made a bishop, presbyter, or deacon, or indeed any one of the sacerdotal catalogue."

Again: "Of those who come into the clergy unmarried, we permit only the readers and singers, if they have a mind, to marry afterward."

We are told that at the Council of Nicaea some wanted that a law should be passed that bishops, presbyters, deacons and sub-deacons should hold no intercourse with the wife they had espoused before they entered the priesthood; but Paphnutius, though himself unmarried, was very much opposed to such a law, and spoke so earnestly and forcefully that the law was not passed.

In his "Epitome of the General Councils of the Church," Grier says of the first one: "The third (canon) relates to the morals of the clergy, as it forbids the admission of strange women into their houses; a prohibition, that would seem to imply that they might have wives."

Binghan, in his "Antiquities of the Christian Church," says that "Bellarmin and other Romanists very much abuse their readers, when they pretend that the ordination of Bigamists, meaning persons twice lawfully married, is both against the rule of the Apostle and the universal consent and practice of the church.

"They still more abuse their readers, in pretending that a vow of perpetual celibacy, or abstinence from conjugal society, was required of the clergy, as a condition of their ordination, even from the apostolical ages. For the contrary is very evident from innumerable examples of bishops and presbyters, who lived in a state of matrimony without any prejudice to their ordination or function. It is generally agreed by ancient writers that most of the Apostles were married. * * * Men of all states were admitted to be bishops and presbyters, in the primitive ages of the church."

Almost from the very beginning there were some in the church who thought that ministers should not marry; but there were not many of them then. The Holy Spirit revealed to Paul that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry". And in Hebrews 13:4 we read: "Marriage is honorable in all, and the bed undefiled." This forbidding to marry is one of the evils that shall arise after men depart from the faith.

When the church became ambitious it wished to have everything center in itself; and then the time came when it demanded of those who were to be placed in official positions "that they should surrender themselves to it unreservedly and irrevocably, that they should sunder all human ties, should have no aspirations beyond its service, no family affections to distract their loyalty, no family duties on which to waste its substance, and no ambitions save for the rewards which it alone could bestow."

But the system has failed insofar as keeping the priests chaste is concerned. The records of the church contain reports of a most debasing life on the part of many of the priests. Decisions were made by council after council that priests must live purer lives, that they must not keep concubines, that they must not corrupt married women and young girls, that they must not solicit during confession;

but all the decisions were of little avail, for the priests went on in their corrupt way. Literature contains many references to their lives, which were anything but Christian. And this applies from the priest up to the pope. Many of the bishops and cardinals were most corrupt in their lives.

All this could not but drive many from the church, and not a few of them into infidelity.

Dean Milman, in his "History of Latin Christianity," writes: "One subject we would willingly decline, but the historian must not shrink from truth, however repulsive. Celibacy, which was the vital energy of the clergy, was at the same time their fatal, irremediable weakness. One-half, at least a large portion, of humanity could not cease to be humankind. The universal voice, which arraigns the state of morals, as regards sexual intercourse, among the clergy, is not that of their enemies only, it is their own. Century after century we have heard throughout our history the eternal protest of the severer churchmen, of popes, of legates, of councils. The marriage, or, as it was termed, the concubinage, of the clergy was the least evil. The example set in high places (to deny the dissoluteness of the Papal Court at Avignon, would be to discard all historical evidence) could not be without frightful influence. The Avignonese Legates bore with them the morals of Avignon. The last strong effort to break the bonds of celibacy at the Council of Basle warned but warned in vain. * * * But Latin, Roman Christianity, would not, could not, surrender this palladium of her power."

We may judge as to the extent of the immorality, since in 370 the temporal power "felt the necessity of interfering by a law of the Emperor Valentinian, which denounced severe punishment on ecclesiastics who visited the houses of widows and virgins".

One writer described Rome as "the sewer of the nations, the center of abomination of the world, where vice openly assumed its most repulsive form, and wickedness reigned unchecked and supreme".

The subject can only be touched upon, for we find the evils of celibacy in every age. They were denounced many times, but not removed; nor is there any prospect that they will cease. So late as the beginning of the present century the Chicago priest, J. J. Crowley, published his book, "The Parochial School, a Curse to the Church, a Men-

ace to the Nation." He knew his subject and did not conceal the evil lives of many of the priests. And the great pity of it all is that so many innocent persons are ruined and the priest who ruined them still ministers at the altar.

THAT BROOD OF EVILS.

By J. F. Britton.

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

We think, and talk, about certain sins as the biggest evil, or the "besetting sin", but who will assume to say which is the worst or the biggest sin in that "Brood of Evils". The writer is wondering if it would be transcending Biblical propriety to classify that "Brood of Evils", as the fountain or incubator, from which there is an egress that flows into the hearts and lives of men and women, and corrupts and defiles them, that they become a menace to be dreaded and avoided. Hence, it should be borne in mind that there is enough of virus in each one of those evils under consideration to infect and contaminate (if not restrained), not only an individual, but a whole church, with a disastrous malady.

It should be noted that there are SEVEN evils men tioned in that dark catalog, and since the term seven denotes completion, it is logical and stands to reason that that "Brood of Evils" formulates the whole SATANIC SYSTEM, which spells DISCORD and RUIN, not only to the individual, but also to the church.

No wonder that Paul warned against that Brood of Evildoers, thus, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (I Tim. 4:1-2.) "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Tim. 3:13.) And thus we see that that Brood of Evil emissaries are still on the job, trying to defeat the church, "which is the church of the living God. the pillar and ground of the truth". (I Tim. 3:15.)

Jesus also warns and urges

against that Brood of Evil-doers, saying, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15.) And, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:30.)

Alas, alas, and oh, how sad, there is reason to believe we have that Brood of Evil-doers in the church today, sowing the seed of discord, and perpetrating their erroneous ideas and doctrines. No wonder that, as Jesus, looking through prophetic eyes, exclaimed: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before, wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." (Matt. 24:24-27.)

No wonder that the New Testament has a ban on the hypocritical heart, "For out of the abundance of the heart, the mouth speaketh." (Matt. 12:34.) Therefore, "Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you." (Eph. 4:31.) The Apostle Paul, being inspired, and directed by the Holy Spirit, wrote, saying, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.) The reader should note the emphatic and irretrievable edict: "SHALL NOT."

We talk about and wonder why the church doesn't grow and prosper. Is it not traceable to the fact that some of that "Brood of Evils" are injecting their heretical virus into the church, thereby disqualifying her to co-operate with the Holy Spirit in her divine mission?

Think of the burning and thrilling message sent to the Laodicean Church: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth

Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:15-17.) Thus we see that that "Brood of Evils" had about incapacitated that early church, and that she could no longer function in her greatest and highest interest.

It follows, then, that the peopel of God should be vigilant and guard against those modern emissaries, that they are not enticed, decoyed, and deceived. Oh, God, give thy people the wisdom of discrimination, that they may discern between truth and error. Amen.

—Vienna, Virginia.

BAPTISM THE MODE.—5.

E. W. Pratt.

We have found from a study of God's word that baptism is an ordinance of the church, the Lord's body by which the baptized becomes a member of that body, that God the Son said it was so we fulfilled all righteousness that God the Father sealed it with his approval when at Christ's baptism the Holy Spirit descended upon him and the Father announced from heaven, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) We have found that belief, repentance, and confession precede baptism from the commission we have the necessity of trine baptism by which we are said to be inducted into each person of the Triune God.

Now, in this age of research it remains to establish the mode.

We must acknowledge Christ knew what he meant when he commanded his followers to baptize believers and he was never ambiguous, so let us examine God's word and find what Jesus meant when he gave the great commission. Let us first look at the word baptism from the Greek word bapizo or its equivalent in Hebrew, tavel, and tavel in the Old Testament was translated to the Greek baptizo and into the English, dipped. Then, too, the Greek has a different word for effusion or pouring, echeo, and another word for sprinkle, rantizo, and these words are never used in connection with baptism. A good illustration of this is found in Lev. 14:15, "And the priest shall take some of the log of oil and pour (echeo) it into the palm of his own left hand, and the priest shall dip (bapto) his right finger in the oil that is in his left hand, and shall sprinkle (rantizo) of the

oil with his finger seven times before the Lord."

Now, in the New Testament we have the Greek baptizo, 80 times rendered baptize, once washed, in Luke 11:38, and wash in Mark 7:4.

Baptismos occurs four times rendered washing, washings. Bapto, from which we get baptizo, is found three times (Luke 16:24; John 13:26, Rev. 19:13), and is translated dipped, is never used in connection with baptism. Why? Because it only calls for one dip and baptizo is the frequentive form requiring more than one action. Dipping is the nearest English word that we have to convey the meaning. Then baptism is called a burial. There we are buried with him by baptism into death. (Rom. 6:4.) Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. (Col. 2:12.)

Also baptism is referred to as a planting.

For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. (Rom. 6:5.)

Buried, planted in the likeness of his death, not of his burial. He bowed his head and gave up the ghost. (John 19:30.) Therefore, the Bible teaches a dipping three times face forwards in water as the one baptism of Eph. 4:5.

—922 E. First Street,
Albany, Oregon.

MY EIGHTY-THIRD BIRTHDAY.

B. F. Masterson.

I belong to a class distinctly by itself—it is old age. Comparatively few live to enter this class. The members of this class have passed through childhood, youth, manhood, have crossed the meridian of life, coming down along the shady side, finally entering into this class where the setting sun of life confronts them, passing through an experience unknown to those in the previous stages. We are inclined to cater to the young, because their problems were ours when we were young. We sympathize with young manhood, because we understand their life. We pity those on the shady side of life, in their trials and mishaps, because we came along that way. But none in the previous stages of life passed through the experience of those who belong to my class. For this reason we are so little understood, and often accused of being childish, queer and "old fogies". Old age brings

with it a sense of timidity and sensitiveness, which accounts for their needs and wants often not being made known. Life demands a conflict for existence from the cradle to the grave, because of its opposing elements. The problems of life differ and are peculiar to the various stages.

I have just passed the 83rd milestone. No one has ever heard me say that I am that many years "young". That seems silly to me. I believe in looking a situation square in the face and act accordingly. I was born from above about 61 years ago. Had the temptations to contend with, such as are common to one at that age. I inquired of an aged deacon if he still had temptations to contend with. He replied, "Yes, but not with the temptations that you have to contend with. I have overcome those, but there are others." Now I know what he meant by "others", but did not understand then.

In those days we were taught by our ministers that it was wrong for church members to attend theaters, shows, or any other places of worldly amusements, such as Jesus had referred to, when he said: "That the pleasures of this life will choke out the word of God and bring no fruit to perfection." (Luke 8-14.) At times I was tempted to attend those places, but by the grace of God was able to resist the temptations, and thereby overcame the desire. There are precious promises in store for those who overcome the temptations that come across our pathway in our Christian conflict, such as: "To him that overcometh will I give to eat of the tree of life." "To him that overcometh will I give to eat of the hidden manna." "He that overcometh and keepeth my words unto the end, to him I will give power over the nations." "He that overcometh, the same shall be clothed in white rainment, and I will not blot out his name out of the book of life." "He that overcometh, will I make a pillar in the temple of my God." 'To him that overcometh, will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in His throne." (Rev.) And at the close of the book, the next to the last chapter, he rounds out these promises by saying: "He that overcometh shall inherit all things, and I will be his God, and he shall be My Son." Is it not worthwhile in view of these rich promises to deny self, bear the cross and follow our master?

Some think it strange that

I have never attended a circus or picture show, and that I have not attended a theater in 61 years. I am confident of this one thing—that my Lord will not hold me responsible for **not** attending these places of worldly amusement, since I set out to **serve** Him.

But human nature is the same now as it was in Peter's time. "Wherein they think it strange that ye run not with them to the same excess of riot." 1 Peter 4-4.)

Because of educational facilities the young are supposed to be better educated than those of advanced age, which is true. But, if teaching by contrast is the most forceful method (which is admitted by educators), those far advanced in age should not be entirely void of knowledge, who have witnessed the radical changes which have taken place in their lifetime.

For instance, in artificial light, such a radical change has taken place in our lifetime—from the lard lamp to electricity, which expels darkness to the extent that it makes one to wonder if this is the fulfillment of prophesy: "And there shall be no more night."

And the means of transportation has changed from afoot, horsebacking, heavy wagons and clumsy stages to railroad coaches, propelled by steam engines, automobiles by gas, and flying machines that will carry one across the ocean in a few hours, whereas it took months eighty years ago. One is made to wonder if this is the fulfillment of prophesy: "And there shall be no more sea."

And then the remarkable change in communication, by means of letters, conveyed by mail carriers; to telegraphy; to telephone; to wireless telegraphy; and then the most marvelous discovery and invention—the radio. That words spoken are held in the ether and can be caught up and reproduced by means of a machine invented by man. It is supposed by some scientists that some time in the future there will be an instrument produced sufficiently powerful to reproduce the words spoken by our Saviour when on earth, which are retained in the ether. If so, it would be an easy matter for God, in the Judgment Day, to reproduce every idle word that man shall speak, of which he is to give an account. All things are possible with God. He rules and overrules the universe.

Many changes have taken place, would space permit to mention. Along the line of manufacturing, machinery and

agriculture machinrey, etc. So in our lifetime we have witnessed the passing out of the old and the advent of the new, such as has never been known in any other age. This is what I mean by being taught by the method of contrast.

These inventions and discoveries benefited humanity, but Satan was not slow to use them as a means to carry out his hellish ends, of which much might be said.

The changes that have taken place in the Church of the Brethren during the 61 years that I have been a member have been as noticeable as in the scientific world.

The leaders of the church of today differ so much in their views from the leaders of yesterday, which has changed the atmosphere and complexion of the church so much, so that we who have always occupied a conservative position do not know where we are. Worldliness in some of its forms has obliterated the line of distinction between her and the world and has taken her place with the popular denominations. By which she has weakened in maintaining some of the principles of which the church of yesterday held sacred, and lost her former position that she once held amongst the plain churches. And the result is that many are yearning and asking for the old paths and the good way, that they might walk therein. "But the leaders, by their actions, say: we will not walk therein." (Jer. 6-16, 17.)

Hence, many of the grieved ones have formed a separate association, that they might walk in the good way and find rest for their dissatisfied souls.

It is said that old people are living in the past. That may be true of some. It depends largely on the life that one has lived in the past. If it was a Christed life, he certainly has pleasing reminiscences of the sweet fellowship he enjoyed with the saints. The large majority of them have passed on, whose setting sun was glorious; which carries our thoughts beyond the setting sun of this life, and our conversation is with those in heaven, whom we soon expect to meet. Not that I expect to claim it through any merits of my own, but through Christ's righteousness, who is my hope. "Which hope we have as an anchor to the soul—both sure and steadfast—whither the forerunner is for us entered, even Jesus." (Heb. 6-19.)

—1250 East Third Street,
Long Beach, California.

IT SEEMS WHAT WAS SIN AT ONE TIME ISN'T SIN ANY MORE.

H. A. Throne.

It seems by the way the churches of today are drifting off with the world in sin and pride we might say, what was once sin isn't sin any more.

It seems there are but few of the ministers of today who will preach the whole Bible as they once did. Or, if they do, are they willing to practice what they preach? I fear not. There is too much money at stake. How many of the ministery of today will preach and practice what they did 15 or 20 years ago?

Now, then, what has happened? Is there a new Bible? What was once sin isn't sin any more. The horse racing, fairs, shows, gambling, Sunday ball games, dancing, and church festivals isn't sin any more. It seems education has brought out a new Bible in such a way that we can get to heaven on "flowery beds of ease". Also, permits members of the church to be unequally yoked together with unbelievers, that is, secret orders. Also a man or woman can have two or three living husbands or wives, and no restrictions in some churches for their evils. Therefore, it appears this new Bible is very liberal and we don't need to live up to the holy commandments as we at one time did. Also it must be that it doesn't say "Straight is the gate and narrow is the way and few there be that find it." The way that some of the churches are admitting the world in the church today in order to get more of a membership it must be that this new Bible must say the number is what will save them. But this will be contrary to the Bible we used 15 or 20 years ago, which our fathers and mothers lived out so closely and were saved.

Also, this Bible we used 15 or 20 years ago says, Lord, Lord, have we not prophesied in thy name, and done many wonderful works. But he will say, Depart from me, you workers of iniquity; I never knew you. Also "if the righteous scarcely be saved where will the sinner and the ungodly appear?" Also, what do you think the Savior had in mind when he said, "And except those days be shortened, there should no flesh be saved but for the elect's sake. Those days shall be shortened. Now, then, isn't this evidence to us that when there is a falling away of the churches and they are ready to be led away from God's holy word that it is time for us to be

more on our guard? Therefore, dear friends, if we follow this new Bible that permits all this fashion and worldliness in the church won't we be on dangerous grounds and miss that heavenly home? Why not then use the Bible that the church did 15 or 20 years ago? And not be deceived by some of these supposed leaders that roam this country over and recommend to the Brethren this new theory or new Bible as we might call it; that the church 15 or 20 years ago wouldn't think of stooping to, and not at the least consider or tolerate. Now, then, what has happened? Was it the dear Savior that has admitted this change? Or is it satan's way of deceiving? Do we allow or permit their worldly lusts to creep in the church little by little? The good Book says, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." The church and the world dare not mix any more than oil and water will mix. We must be one or the other. We cannot serve two masters, therefore, if we serve the world and its amusements we will go down in deep despair and our lot will be with those where there will be weeping and gnashing of teeth, and not be permitted the sweet associations of our dear fathers and mothers that have gone on before. Then why not take the safe road. As we cannot trifle with God's holy word if we ever expect to be permitted to enter that heavenly home in that sweet bye and bye.

—Pioneer, Ohio.

NOTICE.

For all those coming to the 1931 annual conference the committee has the following announcements:

Each one that can, bring a Brethren Hymnal.

Arrangements for lodging are like this: Quite a few cottages on the grounds can be had for a reasonable price and they will have beds already furnished. Also a nice place to put up tents for any one desiring to bring their own outfit along.

Within walking distance in town lodging can be had at private homes.

Meals will be furnished on the grounds.

Those desiring lodging on grounds or in town write to L. W. Beery, Union, Ohio.

Some of those coming by auto who desire can find lodging with the members of local congregations and in private homes within easy driving distance. Those who wish to do this way correspond with Bro.

Arthur Brumbaugh, Potsdam, Ohio.

All coming by auto by way of Route 40 take Route 48 at Englewood. Ludlow Falls camp ground is eight miles north.

Those coming over Route 29 turn off on Route 48 at Covington. Ludlow Falls is nine miles south. Bus and train lines go right by the grounds. Ludlow Falls is about 19 miles northwest of Dayton, Ohio, on Route 48.

If those coming correspond with one of the above parties giving the number in your party and how you desire lodging it will help us much. Provisions will be made to take care of all coming.

We also desire that each congregation in District No. 2 have several to help out with the work during conference in cooking, serving tables, etc., so that all the burden will not be on just a few. Any other information can be had by writing the clerk, Ezra Beery, Union, Ohio.

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* YOUNG PEOPLE'S *
* DEPARTMENT. *

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"COME AND DINE."

C. R. Gehr.

These words were spoken by Jesus while he was by the Sea of Galilee, where some of his disciples were fishing. They toiled all night and caught nothing. When morning came Jesus was standing on the shore. Jesus said, "Children, have ye any meat?" They answered, "No". Jesus said, "Cast your net on the right side of the ship." And they caught a multitude of fish. (John 21:6.)

As they came to land they saw a fire of coals and fish lay thereon, and bread. (John 21: 9.) Jesus gives them a blessed invitation to "come and dine". John 21:12.)

How grateful would an invitation of that kind, to "come and dine", be to a sinner out on the broad road of sin, when Christ bids them to "come buy wine and milk without money and without price". (Isa. 55: 1.)

How many times in our own life has that invitation come to us, when we were hungering for spiritual food to build our frail bodies a little stronger. It is always a sacred time when we can come and feed on food of love at the Master's table.

Let us glance back to the time when Jesus talked to the woman of Samaria, at the well, when Jesus tells her of the water of life, which shall not run dry, but shall always

be a "well of water springing up into everlasting life". How quick was she to grasp the invitation to drink of the spiritual gift that was so free and refreshing. With all that she was not satisfied, but she wanted others to be filled with the great love which Christ gives.

How willing are we to spread the news to people that Jesus wants them to come unto him and find rest, and dine at the table of love.

Are we doing our duty when we are out among people who are not of the spiritual kingdom if we do not talk to them about their soul salvation?

Are we spreading the invitation, when we do not tell sinners about the blessed spiritual food which Jesus Christ, the great giver, gives to us?

Jesus bids them to "come, for all things are now ready". What things?

The things that pertain to the spiritual life.

Christ is standing with outstretched arms to welcome sinners to come home.

Jesus has given us a duty to do, when he said, "Go ye into all the world and preach the gospel.". (Matt. 28:19.) Is that what every man is to do?

A parable he spake, "To one man he gave ten talents, to another five, and to another one. We may not be the one to whom he gave ten talents but we may be the ones which received five. In plain words, some may not have received the amount of talents to be as useful as others in the great vineyard of the world.

But to those who may have received the five talents also have a duty to do. "If you cannot cross the ocean, and the heathen land explore, you can tell the love of Jesus, you can tell them at their door."

Or, we may be the ones who have received the one talent. May God bless the individual who is not willing, or who does not take enough thought to tell others about Christ and their own life not an example but let their life go down to ruin, just because they do not have a desire for the heavenly gift.

Jesus is calling to hungry souls to "come and dine", and be filled with the spirit of love. As we are the steward of God is it because we do not have the talent, or is it that we do not have the spiritual love for others.

As time continues, may we continue in the love and work of the spirit of Christ.

And when the time shall come, when we shall all be gathered together, around the great throne of God, and Christ shall gird himself and

will say to those who have been faithful:

"Come, for all things are now ready." "Come and dine."

—Minburn, Iowa.

THE DIVIDING LINE.

Joseph W. Smith.

By this title I mean the dividing line between the Kingdom of God (the church) and the Kingdom of this world, that the Scriptures teach a distinct separation is very evident. But if we take a look into the most of the churches of our day (with very litle exception) this dividing line can scarcely be seen, and with many of them it looks more like world than church, but if we are willing to take the Bible for it (which is the only right place to go to learn any great principle of truth) this dividing line will not be hard to find, for Jesus says, "My kingdom is not of this world." (John 18:36.) Paul to the Romans says, "For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17.) In Romans 12:2 we have this teaching, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." And in James 1:27 we have this, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspoted from the world." There might be other Scriptures given bearing on this subject, but I think this should be sufficient to show that the Kingdom of God and the kingdom of this world are distinctly separate and are to have nothing in common. It makes one feel sad to see so much effort to bring worldliness into the churches, and I fear our own (Dunkard Brethren Church) is not as clear of this as it ought to be, for I have seen already there has been a tendency to ask special favors of our Conference, and I understand more will be asked this year. Now, I fear that if we are not careful we will soon have a church government with a lot of special privileges tacked to it, and about the next we know, we will have no government at all, and will be where our surrounding churches are.

If I did not feel it out of place in me (not being even a minister) I would like to offer a few thoughts on the duty of elders, or more especially, the duty of adjoining elders, for

here is where I feel that others have fallen down, and it seems to me we ought to get the leson, but I presume I had better leave that for someone of more ability than I.

—Woodland, Michigan.

NOTICE.

Sister A. J. Yontz.

A word of encouragement to the Bible Monitor, February 1st. In taking this Monitor as a whole we feel it is one of the best that has been sent out, it is full of encouragement, and has less of sharp criticizing remarks, but is full of inspiration and not so much knocking at the other church; you know the saying, "When a Ford begins to knock it has about served its time", so with a minister with his sermons, or writers of articles in our church papers, we have a perfect right to uphold our own church and should do so but let us do it like Brother D. S. Flohr did in his article and all the others who wrote in this Monitor who held the teaching of the New Testament high. Brother Kesler sure said something when he wrote the last part of "Thoughts as related to life".

May our efforts be more and more for constructive work and unity and less on the other side.

—Topeka, Indiana,
Route No. 2.

NEWS ITEMS.

Peru, Indiana.

The Dunkard Brethren at Midway, Ind., held our quarterly council meeting March 28. Business pased over pleasantly. We decided to hold our Love Feast August 29th, beginning at 10 A. M. We are planning for a series of meetings during the summer, about the middle of August, if we can get a minister at that time. We elected delegates to the district meeting to be held at Plevna, Ind., the first week in May. They are Bro. Marion Myers and the writer. Several of our members haven't been so well this winter; could not come out as much as they would like, but no serious sickness. God has been very good to us.

May we all hold out faithful and become more united in effort and strength for the saving of souls.

—Martha Barnhart,
Peru, Indiana,
208 N. Water Street.

Notice to District No. 2.

The district meeting of Dis-

trict No. 2 will convene at Plevna, Indiana, on Wednesday, May 6, 1931, at 9 o'clock A. M. Elders' meeting Tuesday afternoon at 1:30. Preaching at 7:30 in the evening.

Plan now to attend these services, lend a helping hand in the work and get your share of the blessings in store. All are welcome. Come early, especially the delegates.

—Clerk, L. W. Beery.

Wauseon, Ohio.

The West Fulton church met in the home of Sister Quillet for council meeting March 14, 1931. Meeting was opened at 8:30 p. m. by song, Scripture reading and prayer, with our elder, D. P. Koch, presiding. A letter was granted to Sister Ethel Beck. Brother Harold Beck was elected delegate for district meeting. We elected Brother G. A. Eby as Monitor agent. Brother Koch remained over Sunday and gave us a soul-cheering sermon. We ask an interest in the prayers of all God's children.

—Grace Quillett,
Wauseon, Ohio.

Plainview, Ohio.

We met in regular council March 25. Our elder opened the meeting by reading I Tim. 2, and gave some remarks.

The business of the meeting was disposed of in a pleasant manner. We also elected the delegates for the district meeting, who are Brother Josiah Brower and Harry Bowser.

March 29, Brother Lawrence Kreider was with us and delivered the message. His subject was 'The Elder Brother.'' (Luke 15:1-2 and 11-32.) His sermon was spirit-filled and helpful to all present. May we all look in the glass of the gospel and behold ourselves, and pray that we may not be as the elder brother.

—Ivene Diehl, Cor. Sec.,
New Lebanon, Ohio,

Flora, Indiana.

The Gravel Hill Dunkard Brethren met in council Mar. 28, with Elder Emanuel Koones presiding. A part of the 13th chapter of Hebrews was read and commented on. All busines was done in an orderly manner. Bro. Charley Kintner was elected trustee for three years. Bro. Charley Kintner was chosen delegate to district meeting, Bro. Clarence Wolf as alternate.

We decided to hold our Love Feast the 30th of May, beginning at 2 o'clock. If any are on their way to conference we will be glad to have you stop and commune with us. All are heartily invited to come and be with us. May the Lord continue to bless us here at this and all other churches

as well is our earnest prayer.

Anyone coming on the train come to Flora and either call or write Charley Kintner. Those who drive will go four miles east of Flora and inquire for Gravel Hill.

—Sister Josie Kintner.

Greencastle, Pa., Route No. 2.

Feb. 28. Elder D. S. Flohr, in company with Bro. W. H. Demuth and the writer, went to Pleasant Ridge, Pa., about 40 miles west of here, to the home of Bro. Charles Mellott, where services were held in the home of Bro. Mellott. Bro. Demuth preached on Saturday evening and Bro. Flohr preached on Sunday morning. At the close of services on Sunday morning an invitation was given for any that wished to unite with the Dunkard Brethren to make their wants known. One young brother from the Church of the Brethren expressed a desire to unite with us. He was asked all the questions, which he willingly consented to obey. So when opportunity affords he will be received by the congregation by the right hand of fellowship. Pleasant Ridge is somewhat isolated from the Dunkard Brethren, but it looks as if there would be an ingathering of souls once they were taught the real principles of the Dunkard Brethren. As the weather gets better it is hoped the Brethren will arrange to give them a service about every four weeks during the summer. While there are mountains to cross, there are lost souls that need the bread and water of life which our Brethren deal out according to God's eternal word of truth.

We, the Waynesboro congregation, met in quarterly council at the home of Brother and Sister Wm. H. Sprinkle on the evening of March 27th, our Elder Bro. Flohr in charge. Bro. Flohr read Acts 15:1 to 17, inclusive, after which Bro. S. P. VanDyke led in a most fervent prayer in behalf of the meeting. The deacon Brethren gave in their report of the annual visit. It was almost unanimously asked that our elder and his co-laborers give us a week or two of services. The Brethren consulted among themselves and agreed to give us a week's meeting before or spring Love Feast, the meeting to begin May 9th. Elder D. S. Flohr was elected delegate to annual conference. Bro. Flohr, who had been appointed by the church to secure an evangelist for a meeting this fall, reported no success yet in securing one. His report accepted and he instructed to continue to secure one. The treasurer

gave his quarterly report, which was very gratifying. The treasurer of our building fund reported success in his work. We decided to elect a building committee to draft a church building to be approved by the church, after which they will receive bids on material and labor and also by contract; then the church will decide whether to proceed to build or whether building will be deferred for the present. The following Brethren were elected on the building committee: Howard Linebaugh, Wm. Thorp and D. S. Flohr. The meeting was spiritual throughout, but sorrow came when it became necessary to remove the name of one of our young Sisters from our list of members who has gone after the fashion of the world and refused to hear the counsel of the church. We are always sorry for such conditions and earnestly pray God to extend His mercy yet a little while that through the influence of the Holy Spirit she may be led to see the folly and error of her way and God in His own good way may lead her back to the Father's house with an humble pentinent confession that her poor soul may be saved in the day of visitation.

—H. N. M. Gearhart,
Greencastle, Pa., R. 2.

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BIBLE MONITOR

VOL. IX. May 1, 1931. No. 9.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOING ON.

Having considered "Our Ideals" under the heads of our motto, our watchword, and our aim, and no doubt feeling quite content and well satisfied with our platform or foundation upon which our denominational structure is built, it may be well for us now to consider the necessity of putting these ideals into effect in a practical way. For these ideals shall not benefit us or any one else unless they are exemplified and made real in our lives and activities.

The Hebrews of Paul's day had not made the progress or advance in the divine life that they should have made and he chides them in these words, "When for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat."

At the same time he exhorted them "to (a holy) fear, lest a promise being left us of entering into His rest, any of you should come short of it", so that it requires constant vigilance on our part lest we fall into the same state of imbecility and thus lose out or fail to reach the goal in the end.

He also told them they "ought to give the more earnest heed to the things which they had heard, lest at any time they should let them slip". They had a fine platform or foundation for their faith but it required constant heed to what they had heard, or been taught, to make the advance they should make, and develop into the strong men and women of God that they should.

He called their attention also to the fact that only two out of the great host, above twenty years, that came out of Egypt, were permitted to enter the promised land and the reason was "because of their unbelief", and then exhorts them to "labor to enter

into His rest, lest any man fall after the same example of unbelief". We may well take these admonitions to ourselves, lest we come short, and fail of the grace of God and lose out in the end. For surely, with a platform like ours, if we come short in the end, it will not be due to weakness of our ideals, but to our failure to carry them into execution willingly and cheerfully.

Since those Hebrews had a good foundation, but had failed to make sufficient progress, instead of growing stronger in the Lord and the word of his grace, they had degenerated and become weaklings and needed to be fed on milk, being too weak to digest strong meat or the fundamentals of the Gospel; for this strong meat "belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil".

We may do well to take a good square look at ourselves in the light of these Scriptures. By everlastingly brooding over things of the past we may lose sight of the goal ahead and with Paul we shall do well to "forget the things of the past and reach toward those things that are before, and press toward the mark for the prize". By pouring on a little of the oil of grace, and applying a little of the salve of brotherly love, a little ointment of Christian forbearance, with a reasonable amount of charity, as antiseptics, old ulcers, bruises, contusions and cancerous growths will soon heal over, and a new tissue of spiritual vitality and growth will develop, the church will take on new life, and a forward move will be in evidence all along the line, and peace and tranquility will prevail on every hand. Then, with Paul, we can "leave the principles of the doctrine of Christ", our platform which is founded on the Gospel, and "go on to perfection", and in time become a power for good in the world and at last have a home in that city whose builder and maker is God.

CONSISTENCY.

By J. F. Britton.

The word consistency, like the word piety, is not found in the Bible, but there are no two words in the English vocabulary which are so fraught, and abound with Biblical meaning and significance.

Webster defines the word consistency as follows: "First, firmness or degree of firmness; second, harmony, especially the correspondence of a person's acts with his professions,

or his conduct at various times."

The purpose of this article, therefore, is to consider the consistency of those professing that higher life, who live above reproach, where superiority and excellency dwell, "when we walk with the Lord in the light of His Word".

Consistency is an indispensable characteristic which spells stability, and gives prestige and influence to every Christian man nad woman. It is also an executive agency under the influence of the Holy Spirit, which harmonizes and unifies God's people that they all speak the same things and all walk by the same Gospel rule.

Thus we see that consistency is four-square and straight in all its dealings with others, and more concerned about its own faults, shortcomings, and discrepancies than about the little faults of others. Therefore, consistency is an inherent virtue, which characterizes God's people as a peculiar people, zealous of good works, not having spot or wrinkle, or any such thing; but that they should be holy, and without blemish.

Consistency is considerate and reasonable in its interpretation and application of the Scriptures. It is like love, it suffereth long, and is kind; consistency envieth not; vaunteth not itself, is not puffed up. Doth not behave itself unseemly, is not easily provoked, thinketh no evil, but walketh worthy of the vocation wherewith it is called.

Last but not least, consistency is the opposite of inconsistency, and all ungodliness, and worldliness; and seeks only the things which make for peace, righteousness, "and holiness, without which no man shall see the Lord", and with heart, mind and eyes firmly fixed upon the "prize of the high calling of God in Christ Jesus". (Phil. 4:14.)

Oh, Lord, breathe upon thy people, and quicken their souls, that they may think, speak, and live consistently, and in unison with thy Divine will, and walk blameless before thee.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Amen.

—Vienna, Va.

SOME OBJECTIONS.—15.

A little should be said about confession as it is understood in the Roman Catholic church. We quote two passages from their "Dogmatic Canons and Decrees", of which one says: "The universal church has al-

ways understood that the entire confession of sin was also instituted by the Lord and is of divine right necessary for all who have fallen after baptism".

One could believe this if he had been told the time and place of its institution; but since neither is given we must refuse to believe it. One of the things most objectionable about this church is that it understands so many things as necessary or instituted by the Lord, and yet fails to give us any evidence that such is the case. To say that they come from tradition does not mean anything to one who depends on the Bible.

There is a canon which says: "If anyone denieth either that sacramental confession was instituted, or is necessary to salvation, of divine right; or saith that the manner of confessing secretly to a priest alone, which the church hath ever observed from the beginning, and doth observe, is alien from the institution and command of Christ, and is a human invention; let him be anathema."

Here again there is absolutely no evidence given that confession was "observed from the beginning"; nor are we told where and when it was instituted and commanded by Christ. The confessional is an invention of man and has been of great profit to the inventor. It gave him power over the one confessing, and this power could be used as the priest liked; all through the ages since it has been a custom it has been used to the detriment of states and of individuals.

A learned writer on the subject says: "The power of the confessional, one of the most effective instrumentalities invented by the ingenuity of man for enslaving the human mind, was peculiarly liable to abuse in sexual matters. No one can be familiar with the hideous suggestiveness of the penitentials without recognizing how frequent must be the temptations arising between confesor and penitent, while their respective relations render seduction comparatively easy, and inspeakably atrocious."

In a footnote to this passage the writer says: "For the brutal details of the questions which the confessor was required to ask of his penitents, female as well as male, see Burchardi Decretorum Lib. c. v. I dare not give a specimen." And it is said that it takes a confessor much more time to hear the confession of a female than of a male. When we take into consideration that girls were required to begin going to confessional at

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seven years of age, it is a wonder that any mother who has gone to confessional would allow her child to have such questions asked of her. Some of the questions were unspeakably vile. And to think of putting them to a young and innocent girl!

And again: "The scandals of the confessional were no new source of tribulation to the church and the people. No sooner had the early custom of public and lay confession tended to fall into the hands of the priesthood than it was found necessary to call attention to the dangers thence arising. The First Council of Toledo, in 398, forbids any familiarity between the virgins dedicated to God and their confessors." This shows the tendency when the priests did the part of confessor, though confession to a priest was not made obligatory until the Fourth Council of Lateran, in 1215-16, under Innocent III.

In another place we are told: "Bernal Diaz de Lugo, in 1543, intimated that improper relations between confessor penitent are not much worse than ordinary concubinage, but that when they become publicly known they should be visited with deprivation and imprisonment, seeing that notoriety tends to prevent men from allowing their wives and daughters to confess and exposes the sacrament of penitence to heretical assault." It seems to us it would be strange if men were willing to allow their wives and daughters to go to confess and be questioned by such men. Savonarola said "that the Italian cities were full of these wolves in sheep's clothing, who were constantly seeking to entice the innocent into sin by all the arts for which their spiritual directorship affords so much scope". For this there was virtual immunity. "Like

all other sins, it was made a source of profit to the curia."

Henry C. Lea, in his "History of Sacerdotal Celibacy", says: "Pius IV., by a bull of 14th of April, 1561, addressed to Valdez, the inquisitor-general, empowered the Inquisition, throughout the Spanish dominions, to investigate and punish all confessors who solicited women in the act of confession, even to the extent of degrading and relaying them to the secular arm for punishment at its discretion." The Inquisition was not slow to exercise this new power, and in the next annual edition of what was known as the Edict of the Faith, "solicitation was included among the offenses which every one having knowledge was required to denounce to the Holy office. * * * This bold abandonment of the traditional policy of the church to cover such offenses with the deepest silence evoked opposition which finds expression in a memorial presented to the Inquisition. This commences by deploring the crime which converts the sacrament into a snare for the ruin of souls; but, evil as this is, the evils of publicity are greater. The crime has always existed, for men are men and women are women, but the church has never before attempted so novel a cure. It has always been the policy to conceal the offenses of the clergy and not to risk the diminution of the reverence due to them. Scandal is the very thing to be avoided; the authority of the priesthood depends upon popular estimation, which should not be imperiled."

Not much was done about it. Of this there is abundant evidence because of the same trouble coming up in council after council. The evil persisted and, according to J. J. Crowley in his "Parochial School", still persists in this century. It could not be otherwise when fornication, adultery and concubinage are considered less sinful for the priests than marrying and living such lives as men were intended to live.

And what can be expected when the people are taught to believe that the priest has absolute power to forgive their sins or refuse to forgive them? Without the priest's forgivenes, hell is before them. Under such teaching, when it is believed, the one confessing will be slow to refuse the priest anything he asks for. And a priest has been known to refuse absolution to a woman who would not yield to him and satisfy his lust.

Those confessing, both men

and women, have been made to divulge the secrets of others than themselves, which gave the priest a hold on them. If such power is believed to be placed in the hands of the priest, it would seem that when he shows himself vile he should forever be debarred from the priesthood, and made to earn his bread by the sweat of his face.

We need not go to the opponents of the Roman Catholic church to find these things out, for through ages their record was practically the only one that was kept; and we may be sure that they did not make the actions of the priests worse than they were in reality. These things being so, what man would want to allow his wife or children or any woman to be subjected to the vile questions and indecent proposals which many priests have made? What woman who loves her daughter would want to expose her to such debasing things? There is enough impurity in the world without having supposedly religious teachers add to the amount of it when they are thought to be doing good.

CONSTRUCTIVE OR DESTRUCTIVE.

A. H. Zumbrum.

These two words, as many other words in the English language, are opposite in meaning in regard to the home, church or world. We must class ourselves in one or the other. For there is no middle ground. As we take a glance into the world, we see many things that others have done that have made this a better world. Then we also see many things that have been done that have proven destructive to mankind. In which class do we find ourselves? Are we making the world a little better? There are two ways the writer has in mind that we might make the world a little better place to live. First, we want to say no fountain ever rises higher than its fountain-head. Nor will a nation ever rise higher than its fountain-head (the home). So the environment of the home is what makes the world and nation, and also the church what they are. Now, we want to drop the thought of our concern for the world, and consider the home and the church, which is far more important to the writer. In the home there are many that are destructive to their homes unawares. There is nothing that is so destructive in a home as for the heads of the family to disagree. Perhaps one or the other a bit headstrong, thinking their way is

best (or their way or no way). This has destroyed the happiness of many a home. And also in the church sometimes the officials don't agree; perhaps one or two want everything their way and the rest must give in or have discord. And this has often destroyed the spirituality of the church, and many times been the cause of the closed church doors. So it would be a safeguard to watch that this destructive spirit does not get into the church. For satan only wants discord started, then he has gained his point. Then, another destructive thing to the home is for the heads of the family to favor or humor one child more than the rest. It doesn't matter what it does, it is always all right. But if any of the others disobey, they must be punished, or sacrifice the happiness of the other children in order to let their pet child have its own way. Now, sometimes things happen about the same way in the church which is very destructive and no church will prosper where these things exist. And another destructive factor in the home is when one of the inmates try to do something for the comfort and happiness of the home, then another comes along and tries to make a disaster of it. The writer has had some experience of this kind in his church work. Where there were some weak brother one would try to hold him up, and some one would come along and try to push him down, instead of helping him to his feet again. And also the one that tried to hold him up had to suffer persecution from some of his brethren. Yes, this is destructive to the church. But let us as a church not alow these things to exist in our church. But let us try some of the things that are constructive. True to every brother and sister love one another, try to build one another up in the faith; then we can truly be God's children. This little article is not so well arranged but I hope every one that reads it will look over that part of it, but take to heart the thought and help to be a constructive element in the Dunkard Brethren Church.

—West Manchester, O.

TWO GREAT EVILS.

The liquor and tobacco business "for the love of money is the root of all evil". The outlawed liquor business is trying hard to corrupt the government into changing the law, well knowing it had little or no respect for the law when it had legal existence.

The tobacco business, which is now licensed by law, is spending immense amounts of money in deceptive, seductive advertising to enslave men, women, boys and girls in support of its filthy and demoralizing business. Not being satisfied with license to promote their filthy weed business, the men in the tobacco trade propose to corrupt the legislators "to encourage the use of tobacco". As the Tobacco Record of October 24, 1923, says: "The only axe we have to grind is to use our influence to keep persons adverse to the growth or use of tobacco out of office. We should elect to public office legislators who will encourage the use of tobacco, the mildest of all the evils, if it is an evil." Another trade paper, "The Tobacco Leaf", in its issue of December 29, 1921, says: "Let every member of the State Assembly and Federal Congress be card indexed as to just where he stands on the tobacco question." And they seem to be controlling the legislatures. We had a bill before the Missouri Legislature in 1921, and have had every two years since. It was introduced twice by a minister, but always smothered in a judiciary committee composed of lawyers. In 1927 the Ministerial Alliance of Carthage and Joplin (this county) supported the measure. In 1929 the members of the Ministerial Alliance of Carthage and Webb City wrote their senators and representatives here urging them to introduce and support the bill. All three were church members and all three refused to introduce the bill. Then a minister in another county introduced it, and in the late election all three representatives here who refused to introduce the bill for the ministers of their own churches and cities were defeated.

The bill called for the "segregation of tobacco" from all food and confectionery stores, allowing it to be sold only in exclusive tobacco stores. It was not to be sold to minors. We expect to have the bill introduced again as we have representatives who will do so. Since the liquor and tobacco question directly concerns the churches, the church people should take a firm stand against these immoral habits, furnishing an ideal for the moral world to look to in their efforts to save the people from becoming slaves to such habits. I think about liquor and tobacco like the old Methodist minister about dancing. A young sister asked her minister if it was wrong for Christians to dance. His reply was, "I never knew one who want-

ed to dance." Certainly, no Christian wants to indulge in the liquor or tobacco habit. If any indulge it is because they are too weak to resist the enemy.

Hence, we should do all we can to free them. For if we cannot free them we cannot expect to save the young people from such slavery. We can check the liquor and tobacco habit if we wish to co-operate to keep their promoter from using the legislators "to encourage these habits".

(Selected from the Gospel Messenger, January 24, 1931.)

—Jos. H. Stark,
Route No. 3,
Tippecanoe City, O.

A WORD TO MOTHERS.

Viola Weaver.

We are told to bring up our children in the way they should go. Now, when do we begin to bring them up? We cannot wait until they are old enough to come into the church and then begin to teach them and expect them to accept our teaching. We must begin in infancy. Dear mothers, think carefully and prayerfully. Do you really think you can bring up your daughters with bobbed hair, wearing beads and other jewelry, half hose, sleeveless dresses and other fashionable clothing and then teach them that these things are wrong for Christian women? Surely there is not a mother or father in the Dunkard Church who does not know that these things are wrong for Christian women. Then, isn't it wrong to bring up our children that way? Would it not be much better to teach them from infancy that Jesus does not like for them to have bobbed hair and wear jewelry and fancy clothes, etc.? Mothers, why are you in the Dunkard Church any way? If any of you do not believe as the church does you have no right to be in the Dunkard Church, for every member of any church ought to be in that church because they believe that church is nearest right. But if you believe our church is nearest right then surely you want to teach your children what the church stands for any way.

I believe that we should not merely compel our children to have long hair and dress like the Word teaches us to dress but that we should teach them so that they will really want to have long hair and dress plain, etc. I thought that I had my girls so they did not want useless buttons, etc., on their clothes, but over a year ago my oldest girl, then not

ten years of age, had a woolen dress given to her with some fancy buttons down the front. Her younger sister spoke about them but the older one thought that was all right. My first thought was to just cut them off but I decided I would not gain anything by that, so I sat down and talked it over with her. I did not tell her they would have to come off but I spent some time, to the neglect of my work, trying to convince her why they ought not to be there and finally she got the scissors and cut them off herself. And since then she does not want anything like that and she feels like it is wrong for any of our sisters or their children to wear ornaments of any kind. Our children are often put to the test on their birthdays and at Christmas time when we have to be very cautious to see that they do not yield to temptation and yet not offend an innocent giver, especially a child. Different times my girls have received presents of beads, bracelets, pins, etc., but never once have they worn any of them or shown any desire to. But we must not go to sleep on the job but must be constantly on our guard for the tempter is always busy. And let us be very careful what we ourselves wear that what we wear as well as what we do and say may be to the glory of God.

—Grand Junction, Colo.

REPENTANCE.

R. A. Saylor.

Repentance from a Biblical point of view means a Godly sorrow for sin.

Repentance as Webster defines it, is a change of mind, or a conversion from sin to God. Again, let us hear the Apostle Paul define it over in 2 Cor. 7. Godly sorrow worketh repentance to salvation.

John the Baptist, the forerunner of Christ, preached repentance when out in the wilderness preaching preparatory to the coming of the Lord. That seems to be the tenor of his subject, repentance. There are three prerequisites in our Christian activities, faith, repentance, and baptism.

Man is born clean and spotless, but day by day, year by year, as he comes to the age of accountability, or in other words, when he knows right from wrong, then we are responsible. We hear James 4-17 speaking on the subject. "Therefore, to him that knoweth to do good, and doeth it not, to him it is a sin." Hence repentance.

So we see here repentance ought to claim our earnest

and prayerful attention.

We meet up with a twofold sin, that of commission and of omission. For all have sinned, and come short of the glory of God. (Rom. 3-23.) It seems quite evident by this citation we were all sinners.

Again, when Peter and John were going up to the temple they came in contact with the people. They were amazed at the apostles because of the lame man who was healed. Peter now defends his convictions. (Acts 3-19.) Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. It is obvious we sin, and are sinners.

Saint John the Revealator gives us a list of sins which the world falls under. (Rev. 21-8.) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, provided we fail to heed to God, and do his commandments. God does not look on sin with any degree of approval. If we disbelieve any one command, disregard, ignore it, we stand just as guilty as if we came under all these as cited above.

In the apostolic age in the spreading of the Gospel, we note the apostles were preaching repentance. We read in the acts of the apostles (Acts 17) when the Apostle Paul arrived in Athens he discovered some disorders, the whole city was given over to idolatry. (Acts 17-23.) For as I passed by, and beheld your devotions, I found an alter with this inscription: "To the unknown God." "Whom therefore ye ignorantly worship, him declare I unto you." The apostle goes on to reason with them, and in the 30th verse of the same chapter, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Dear Brethren, in the sacred ministry my beloved co-laborers, as we go here and there administering in holy and sacred things may the cause be laid on our hearts that we will preach repentance.

I am aware of the fact that the subject is a very unpopular one. We see a lot of conversion, so to speak, when a revival is on, when the feelings are aroused by some fluent speaker who handles the Word with kid gloves, whose tongue is silvered over, the message is sugar-coated which makes it seem very plausible, not much to do only just be-

lieve, one who possesses an oratory which gives much levity on occasions, which is altogether out of order in God's house.

The people are swept off their feet into the church by the dozen, regardless of repentance, and then when the evangelist is gone things return to normal, the part of them show no indication they ever repented. This has come under the writer's observation.

Brethren and Sisters, I believe in a repentance that completely changes a man from head to foot, so that the things we once loved we now hate, and the things we once hated we now love. I do not mean to infer that we should have that disposition of hate. God forbid.

We should delight in doing God's will in the keeping of his commandments.

Now, in concluding, let me say: In the final consummation, when we shall stand before God in judgment the ones who have repented of all their ungodly deeds and their ungodly speeches and proven themselves by the deportment with reference to repentance, the King is going to say to them on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 23-34.) But to those who have not repented will be the opposite. "Then shall he answer them, Verily I say unto you, inasmuch as ye did it not unto one of the least of thsee, ye did it not to me. And these shall go away unto everlasting punishment. But the righteous into life eternal." Amen.

—Union, O., Route 1.

YOUNG PEOPLE'S DEPARTMENT.

THE LORD'S WAY.

Zora Montgomery.

There are many ways in this world, but there is only one way which is the Lord's way. You would have your way, I would have my way and our neighbor would have his way —but neither of these ways may be the Lord's way. It should make no difference to the Christian what your way, or my way, or our neighbor's way may be. The thing that should concern us more is—what is the Lord's way?

The Lord has only one way and yet that way will lead each one of us over different paths. If we go in any other

way but that one way we are following our own way, or the way someone else has chosen for us, other than in the Lord's way. At one time Thomas said unto Jesus, "Lord, we know not whither thou goest; and how can we know the way?" Jesus answered, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." We need to be keeping our eyes fixed on Jesus to follow in His way. At times of perplexities we should not fail to remember Jesus and ask ourselves the question, "What would Jesus do?"

To correctly answer this question, "What would Jesus do?" we need to keep ourselves in the same state of mind in which Jesus kept himself. Jesus had love at all times for both friends and enemies. If we allow the cloud of hatred and revenge against our fellow creatures to come up before us, it blinds us from seeing Jesus and hinders us from knowing the exact thing He would do.

We need to have the desire to follow in His way at all times. We do not—we cannot—know ourselves as God is able to know us. "Who can understand his errors? Cleanse thou me from secret faults." (Psa. 19:12.) We need often to pray the prayer of David, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me into the way everlasting." (Psa. 139:23, 24.)

This "way everlasting" is of much value to us. It costs all but it is well worth the cost. Let us think of what may be implied in the foregoing Scripture. What do we ask God to do when we ask Him to search us? We open up our lives to Him for Him to see both the good and all the evil we have done. When we say to Him, "Try me", do we realize what we are asking? We are then asking Him to let anything come before us that He may see fit to let come. It may be the easiest thing for us to do, or it may be the severest difficulty of which we can think. We ask Him to let this come before us to try our faith in Him and know our thoughts. If they be difficult tasks and tasks filled with grief, by God's help we may be able to overcome them. Sometimes, because God may find some way of wickedness in us we may fail in overcoming them. We may fall and we may fall hard. But, sometimes our hardest fall is best for us. Sometimes we fall so smoothly and easily through the deception of the evil one that we do not

know we have fallen. If we realize we have fallen, then we can and should spring to our feet again, repent and ask forgiveness and then go on in His way.

The reading of this prayer of David ought to teach us to never complain of our difficulties and hardships which we may have to undergo, for if we pray this prayer, they may only be the answer to the same and may all be for our good. We sing the song:

"Have thine own way, Lord!
Have thine own way!
Thou art the Potter,
I am the clay.
Mould me and make me
After thy will,
While I am waiting
Yielded and still."

When we sing this song asking God to mould us and make us after His own will, we ask Him to allow any hardship or pleasure come upon us, or to put us through whatever shape He may see fit to put us through, in order that we may be fashioned into the vessel He wishes us to be and that He may lead us on "in the way everlasting".

May God teach us all whether it be through severe trials or great pleasure to follow in His way and at last be at home with Him in heaven.

—Ankenytown, Ohio.

LOVE OF GOD.

Martha J. Frantz.

Dear readers, I feel very weak to attempt such a subject, yet I would just like to tell some of my thoughts.

We hear so much about love and love songs are very popular these days, but, folks, is this real love? Let us go to the Bible; it is full of love. First of all, 1 John 4:8, "He that loveth not knoweth not God; for God is love." This sounds like we must have this love before we know God. Then, verse 11, "Beloved, if God so loved us, we ought also to love one another." Do we have this love for one another? John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another." This is a test for us to show whether we are His disciples. These verses explain themselves; these are trying times for many of us, but, folks, we see others about us who seem to know nothing of this love; their time is taken up by going to picture shows and all these other evil places.

Let us get the love of God in our hearts, leave no room for hatred. If the Dunkard Brethren get this great love for one another we will have no trouble in making church

rules, and we will love to obey them. Let us read Romans 14 and practice it with our hearts full of love. How much does God love us? John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Isn't this what we are working for?

—Wauseon, Ohio.

NEWS ITEMS.

North Canton, Ohio.

We, the Orion congregation, met in regular quarterly council Saturday, April 4. The meeting was in charge of Elders Rufus Wyatt and S. A. Kreiner. Our delegates to District meeting are Theodore Myers and Rufus Wyatt. We decided to invite the District meeting of 1932.

Our revival meetings, in charge of Bro. Benjamin Lebo of Pennsylvania, are to begin May 17. Our spring communion is to be May 30, an all-day meeting. Brethren and Sisters from our other local congregations are invited to attend our communion and enjoy a spiritual feast with us. This will be a convenient stopping place for our eastern Brethren on their way to annual meeting at Ludlow Falls, and we hope many will decide to avail themselves of this opportunity.

—F. B. Surbey,
North Canton, O., R. 8.

Fairview Congregation.

Met in quarterly council March 28th, at the home of Brother and Sister M. S. Morris. The meeting opened at 2 p. m. with our Elder, Brother Arthur Miller, in charge. We had the pleasure of having with us Brother and Sister Frank Priser of the Goshen congregation. Brother Miller read the 13th chapter of 1st Cor. and made a few comments on the same, after which Bro. Priser led us in prayer.

Two delegates were elected to District meeting, Brethren Arthur Miller and John Man.

The treasurer's report was read and accepted. Some other business came before the meeting, which was disposed of with kindness and love. The purpose of having our council at the home of Bro. Morris was on account of Bro. Morris being laid up with a broken leg. Bro. Morris wishes to express his many thanks to the Brethren and Sisters and friends for their prayers and kindness shown to him in his afflictions while in the hospital and at home, and for

the many letters and cheering words received from them. I was taken to the hospital the 17th of January with a broken leg, remained there nearly six weeks. Then they brought me home; not able to walk yet, but hoping to be out soon on crutches.

Bro. Clarence Rensbarger was kicked by a horse and laid up for a few weeks. Bro. Clarence Stump also was in the hospital for several weeks. He had a very serious operation, but is improving at this writing. So you see we were somewhat handicapped in our services for some time, but the Brethren have been faithful in keeping up the services, and we are praying to the good Lord that we may all be able to get out again soon, and attend our services. We have Sunday School every Sunday at 10 a. m., followed by preaching. Any of the Brethren passing through this way we welcome to any of our services. Pray for us that we may hold out faithful to the end is our prayer.

—M. S. Morris,
Route 3,
North Liberty, Ind.

Lower Cumberland Dunkard.

Brethren met in Mechanicsburg church for regular council on March 26th. Elder Jacob A. Miller presided. We decided to hold our spring Love Feast May 9th and 10th. Services begin on Saturday, May 9th, at 10:30 a. m. Everybody invited. We have a nice Sunday School and our preaching services are well attended. We are still striving in behalf of the Gospel in all its purity and simplicity. We ask the prayers of all God's people in our behalf.

—Ruth V. Lebo,
Route No. 7,
Carlisle, Pa.

Mechanicsburg, Pa.

We decided at our spring Council to hold our Love Feast on May 9th and 10th. Services will start on Saturday, at 10 o'clock. It was also decided to hold an evangelistic meeting during August. Elder Joseph P. Robbins, of West Milton, Ohio, will be the evangelist. A cordial welcome awaits all.

—Ray S. Shank,
Church Clerk.

Berean Congregation.

The Berean congregation met in regular council March 28th in the home of Sister Lucy Evers. Scripture reading by our Elder, J. D. Glick, and prayer by Bro. Racer of Luray, Va. Bro. Racer also preached for us on Sunday morning, March 29th, and gave us some helpful admoni-

tions. Our Elder presided at the council. All business was disposed of in an orderly manner. We reorganized our Bible School with Bro. Lurty Haney superintendent. Our school has been slowly growing. We only have two classes, juniors and adults. We are having some tables made so we can have our communion in our little chapel. We have heretofore been having it in the homes of some of the members. We decided to have our communion on Saturday, May 16th. We extend a hearty invitation to all who will, to be with us. We have been having preaching and Bible School every Sunday since October. We did not have any services April 5th as a call came from Luray, Va., asking for service there and our Elder and some of the Brethren and Sisters went over there and thought it best to recall the services here. Our congregation is small, only few in number, but we hope that we may ever be found faithful, ever abounding in the work of the Master.

—Josie Lam,
Hinton, Va.

Notice.

The Dunkadr Brethren church of McClave, Colo., met in regular quarterly council April 4, with our Elder, Bro. Moss, presiding. Meeting was opened with singing and prayer with reading of 2nd chapter of Phil. 1 to 11. After which the business was disposed of in an orderly way.

We were very sorry that one of our members asked to be relieved of membership at this meeting; we trust that some day she will see her mistake and come back to the fold.

We decided to hold our spring Love Feast on Saturday evening, May 16. We extend a hearty invitation to any members to be with us at this meeting.

—Sister Ardus Roesch,
McClave, Colo.

Northern Lancaster County, Pennsylvania.

We, the Northern Lancaster County Dunkard Brethren, met in council March 30th. All business was disposed of in a pleasant manner.

Our Elder, Jacob A. Miler, had called in Elders J. L. Myer and Clayton F. Weaver for the purpose of holding an election for a deacon, which resulted in calling Brother and Sister J. E. Dorrer, Route 2, Columbia, to that office. Installation service was in charge of J. L. Myer.

We decided to have a series of meetings at the Lititz house conducted by Elder

Thos. C. Ecker, Taneytown, Md., beginning May 9th.

The date for our Love Feast was set for June 14th, beginning at 9:30 a. m.

—A. G. Fahnestock,
Brunnerville, Pa.

REGENERATION BY THE WORD OF GOD.

D. C. Hufford.

What change does Christ say must take place in man before he can enter the kingdom of God? "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John 3:3.) How is this change accomplished? "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. * * * And this is the word which by the gospel is preached unto you." (1 Peter 1:23, 25.) See, also Jam. 1:18. The gospel's power lies in the all-powerful, ever-living word of God. To preach the gospel is to preach the word of God, which teaches us the gospel. It is by the power of this ever-living word that the change is wrought in man, spoken of as the new birth. This is simply a new creation. For "if a man be in Christ, he is a new creature." (2 Cor. 5:17; Gal. 6:15.) It is the be-resurrection. Then we shall be like him. (1 John 3:2.) He "shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:21.) What part of man undergoes this immediate change spoken of as the "new birth"?

"Be not conformed to this world; but be ye transformed by the renewing of your mind." (Rom. 12:2.)

Again, "Be renewed in the spirit of your mind." (Eph. 4:23.) This is called "the new man", the "new-born babe". (1 Pet. 2:2.) In whose image is this new man created? "Put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:24.) "Ye have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3:9, 10.) Thus, there begins a work which, when completed, will restore in man the perfect image of God, both physically and mentally, which was lost by the fall. "For the son of man is come to seek and to save that which was lost." (Luke 19:10.) This is the one great object of the gospel. Every word of God spoken to man in the gospel is, by his consent, intended to restore in him the divine image. This, however, will not be complete until the

with the new birth a new creature, made in the image of God. This is the new mind, or heart. Why is it necessary that this change be wrought in every man before he can enter the kingdom of God? If God were to take man into his kingdom with a mind that was enmity against him, and that could not be subject to his law, he would simply perpetuate sin and rebellion. Hence the absolute necessity that every subject of his kingdom receive a new mind.

Whose mind are we to have? "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5.) How did Christ feel toward the will of God? "Jesus saith unto them, My meat is to do the will of him that sent me and to finish his work. (John 4:34.) Will this same law be written in the hearts of God's people?

"I will put my law into their mind, and write them in their hearts." (Heb. 8:10.)

What expression of David reveals the attitude of God's people toward his law?

"O how love I thy law! It is my meditation all the day." (Ps. 119:97.) Thus it will be seen that God's people are not possesed of a mind that is in rebellion against his law. They are given a new mind, a mind like Christ's, made in the image of him who created it in righteousness and true holiness. Their highest ambition, their only pleasure, is to know and do God's will.

Dear reader, has this change taken place in your life? Is there in your heart a rebellious feeling against God's law? Examine yourself carefully. Be honest; you cannot afford to deceive yourself in this matter. Do not substitute for this change of heart, good works, church ceremonies, you must be born again. This change can be wrought only by the ever-living, all-powerful word of God, "which, by the gospel, is preached unto you." Do not rest satisfied until you know this change has been wrought, without which you have no hope.

—Ansonia, Ohio.

"FROM ONE KIND TO ANOTHER."

In Gospel Messenger for March 7, an editorial under the above title contained the following: 'No doubt you have been wondering about these members of the Church who are as good as they ever were but show no signs of ever being any better. They love the dear old church passionately (that is, sentimentally), but do practically nothing to raise the standard of church life in themselves or anybody else.

* * * They were raised in the atmosphere of arguments and debates over Greek verbs and prepositions rather than in the atmosphere of the sermon on the Mount or the missionary journeys of Paul. * * * The arguments and discussions they were brought up on have gone out of style. * * * And in order to help them you and I will need to know a great deal about that other kind of religion."

This is so full of insinuation, and consequently so unjust; so untrue, and therefore flagrantly libelous; and utterly Pharisaical in premise and also "condescending" in attitude, that it dare not go unchallenged among folks who love their church. Let us consider a moment.

That there are occasional church members who seem to fit the description is probably true; though that in itself might be open to question; due partly to our inability to correctly interpret the goodness or love of any other's life or heart. But, if true, it certainly is a long jump to the conclusion or assumption that it is typical of an age, and gives no justification for the aspersions that follow.

The period in which present members "were raised" must necessarily be the latter half or third of the nineteenth century and the opening decades of the twentieth. Therefore, the "atmosphere" so differing from the Sermon on the Mount or the Pauline missionary journeys—so laden with germs of lethargy and torpor—had surprising effects. Brethren Geo. Wolfe, James Quinter, R. H. Miller, J. H. Moore, D. L. Miller, J. G. Royer, James R. Gish, S. Z. Sharp, H. B. Brumbaugh, Daniel Vaniman, etc., all lived in and also thrived on just such atmosphere. It was in this atmosphere that within the church were born those publications "set for the defense of the Gospel", which so well encouraged and concentrated sentiment and effort for the purity of the Body which was growing by leaps and bounds through the persistent and consistent preaching tours and migrations of the ministers.

Unexpectedly (?) surviving this atmosphere and poor diet of argument and discussion, the Brethren, for whom we are told to have such commiserating pity, brought forth a school program and network of colleges second to no denomination in history. Through birth-pangs of financial sacrifice, mental anguish, faith in God, and love for fellowmen, these institutions rose to stand today as monuments which forever deny the

false assumptions of their ungrateful and self-sufficient children of TODAY'S new atmosphere.

As a twin or younger brother, there was born in this same era that missionary organization of the church—child of these Brethren so sadly handicapped by diet of argument and dissertation, and so sorely in need of our helpful pity. That times have changed and "gone out of style" is all too lamentably true, as is verified by the reduced percentage of annual membership increase, the reduced number of new congregations established, the reduced amount of mileage and time donated to the spread of the Gospel, and the reduced efficiency or convicting force of sermons.

However, the efforts of these Brethren of the generation agone bore the evidence of the approval of the Holy Ghost in the growth and development of their cause; and I should personally much prefer HIS commendation to all or any popularity of this present age. Attacks upon the memory of the founders of our cherished institutions are getting to be all too common in this day, and certainly there is no proper place for such things within the church. Nay, rather, may the memory of the lives and sacrifices of the past inspire us to nobler effort and greater accomplishment.

—Chas. Noble Stutsman,
Manson, Wash.

A WARNING FROM GOD'S WORD FOR HIS PEOPLE.

Beware of an alliance with the world powers to promote peace. Was it not such an alliance between the Jews and the Roman power that crucified our Lord? And was it not one of His followers who was afraid of the Jewish teachers, who buried him?

Did not Jesus say that he brought us peace, and did He not say that He left His peace with us? Now, if we join ourselves with the world to promote peace are we not denying our Lord and betraying Him into the hands of His enemies? Now, the Jews only crucified His fleshly body. But what are we doing? We are giving Him a spiritual death.

Remember the words of the Jews: "His blood be upon us and upon our children." Are we not their children if we help along His spiritual death? And will not that awful curse be upon us?

His first betrayal was made possible only by one of His chosen being false to Him, and if He is betrayed again, it wll be in the same manner. Re-

member the fate of Judas. If we keep on the way we are headed we will soon be in the clutches of the beast and will have his mark upon us. Again the warning comes, beware!

—Selected.

POEMS

DON'T EXCUSE ANY.

If times are hard, and you feel blue,
Think of the others worrying, too;
Just because your trials are many,
Don't think the rest of us haven't any.

Life is made up of smiles and tears,
Joys and sorrows, mixed with fears;
And though to us it seems one-sided,
Trouble is pretty well divided.

If we could look in every heart,
We'd find that each one has his part,
And those who travel Fortune's road
Sometimes carry the biggest load.

—Selected by
Ruth V. Lebo,
Route 7,
Carlisle, Pa.

ONE DAY AT A TIME.

One day at a time,
With its failures and fears,
With its hurts and mistakes,
With its weakness and tears,
With its portion of pain,
And its burden of care,
One day at a time
We must meet and must bear.

One day at a time,
To be patient and strong,
To be calm under trial,
And sweet under wrong;
Then its toiling shall pass,
And its sorrow shall cease;
It shall darken and die,
And the night shall bring peace.

One day at a time,
But the day is so long,
And the heart is not brave
And the soul is not strong;
O thou pitiful Christ,
Be thou near all the way,
Give courage and patience,
And strength for the day.

Swift cometh His answer,
So dear and so sweet,
"Yea, I will be with thee,
Thy troubles to meet;
I will not forget thee,
Nor fail thee, nor grieve;
I will not forsake thee;
I never will leave."

Not yesterday's load
Are we called on to bear,

Nor the morrow's uncertain
And shadowy care;
Why should we look forward
Or back with dismay?
Our needs, as our mercies,
Are but for the day.

One day at a time,
And the day is His day;
He hath numbered its hours,
Though they haste or delay.
His grace is sufficient;
We walk not alone;
As the day, so the strength
That He giveth His own.

—Selected by
Sister O. T. Jamison,
Quinter, Kansas.

NOTICE BOARD MEETING.

The Board of Trustees and the Board of Publication will meet in joint session on Conference grounds on Monday, June 1, at 2 p. m.

It is desired that the Board of Evangelism and Organization also meet with us at that time.

It is also suggested that each congregation take a Conference offering to be applied to the various activities of these boards.

FREE.

To ministers of the Dunkard Brethren Church, one copy of the Kesler-Ellmore debate book, for postage and packing, 25c. To others, prepaid, $1.00.

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

Our file is well filled with copy just now. All wlil be published in "turn". So please be patient. We'll need it later on, when the warm days come and you will be too tired from toil to write.

On another page you will find the busines coming up to June Conference. It will be well to study it carefully so as to be able to express yourself clearly and concisely when it comes before Conference.

This leads us to suggest that all papers should receive courteous consideration, and if not satisfactory, a brief statement should be given in answer stating the reason why. No paper can be "respectfully returned", either in courtesy to its author or by our "rules governing Conference".

Furthermore, it will be observed some papers coming to Conference have no answers appended to them. This, of course, was an oversight. All such papers should have an answer by the District Meeting. (See Polity, Sec. 3, p. 19, under Annual Conference.)

It is further suggested you preserve this copy of the "Monitor" and bring it with you to Conference for reference while the papers are under consideration. This will help to expedite the business of Conference.

UNITY.

"Behold how good and how pleasant it is for brethren to dwell together in unity." And since it is such an easy thing to do, the wonder is that there should ever be discord. And since there are so many things to commend it, and so much depends on it, it would seem all should endeavor to secure and maintain it.

Unity in faith is of vital importance. And this should engage our most earnest thought and concentrate our most earnest effort. When there is un-

ity of faith there will be harmony, and where there is harmony there will be peace, and where there is peace there will be joy and happiness. And these are the things that make life worth living. There is nothing else that can fill the place of unity of faith in the home, in the community, and in the church.

Unity of purpose fills an important place in the activities of life. When any undertaking is entered upon it is very necessary that those behind the enterprise have one common motive, and one common object in view in order that the work may be a success, and the end sought accomplished.

Unity of effort is vitally essential that undertakings may be a success and hopes and desires may be realized.

When all the force work shoulder to shoulder, with a long pull, a strong pull, and a pull all together something will be done, something achieved and then all may rejoice together. Then "both he that soweth and he that reapeth may reojice together". All cannot be sowers, nor all reapers, but all sowers and all reapers may have one object in view, and all may put forth one common effort to obtain the one object sought.

Without this one faith to which all most heartily and most willingly subscribe, and this one purpose which actuates all participants, and this one common effort in which all most heartily unite, failure is inevitable, and confusion and discord will mock all our well-meant endeavors, crucify our hopes, and defeat all our efforts.

Behold, then, how good it is for brethren to dwell together in unity. It intensifies our faith, supports our purpose, strengthens our efforts, fortifies our hopes, and finally accomplishes the end sought. And this makes it pleasant to dwell together, being of one mind, one heart and one spir it. For "united we stand, divided we fall."

Of course, it is possible to be united in wrong and evil things, but same principles apply to their accomplishment. And unless there is unity in faith, purpose and effort, the result will be confusion and disappointment.

Many things may enter into the accomplishment of this unity. Brotherly love must prevail. Patience must be given a chance to "have her perfect work". Unity must be sought, it must be prayed for, it must be striven for; if it can be secured in no other way it must be sacrificed for. Jesus prayed "that they all

may be one, as we are". He sacrificed his life for us that we might be united in our love, and praise to him, and our service and obedience to him, and in our love one to another.

Now, may we keep this one idea of unity constantly in mind, and ever labor to the end it may prevail amongst us, and no discord may mar our peace and joy and happiness in the Master's service

THE IDEAL CHURCH.

A Final Appeal.

In this series of remarks upon the "Ideal Church" it was the intention to picture the ideals which the Christian church in general and the Dunkard Brethren Church in particular must follow in order to fulfill its mission here on the earth. The idea in prepaing this series was not to prepare a textbook but to provoke thought. It is so easy for us to lay aside or forget the great principles upon which the church is founded, and these all-important principles to become dwarfed and superseded by our own individual ideas. Reminders seem necessary at frequent intervals to bring us to the realization of the fact that the church was founded to carry on the work which Jesus left to be completed, and that its main and most important function is WORK, the saving of souls, the spreading of the gospel, the strengthening of the kingdom. Our church services, our Congregational Councils, our district gatherings, our annual Conferences should all be dedicated to the work of the church. The subject which will justify our deviation from the WORK of the church must be very important indeed. Items should be weighed very carefuly at our church councils before they are permitted to take up the time of district meeting. This meeting in its turn should weigh such matters as come to it very carefully before taking up the very valuable time at annual meeting. The same yardstick should be applied to all doctrinal questions at least which reach the annual Conference. First, is the question in accord with Christ's teaching and New Testament doc trine? Second, is there actual need for the question and will it contribute to the spiritual growth of the whole church? Third, is it in accord with the avowed policy of the church and the reasons underlying its organization? Fourth, is it essential to Christian growth and is it of sufficient importance to make it a test of faith

or a requirement for complete service?

If these questions can be answered in the affirmative and the ground embraced by the query has not yet been covered it should be approached by the delegate body with abundant prayer for guidance while undertaking the grave responsiblity of adding new laws to our code.

In the hands of the delegate body of Conference is the responsibility of maintaining the conservative aspect of the church. It cannot be denied that conservatism was the watchword upon which the foundation of the Dunkard Brethren Church was laid. Its preachers have, in the majority of cases, preached the conservative status of the church. This point was laid very strongly before newly organized congregations and many were brought into the church with the assurance that our purpose was to fulfill and keep the statutes and decisions of the parent organization made before 1911. It is the duty of the delegate body to stand behind the teachings and promises made by the founders who drew up the charter under which the church was incorporated. To do otherwise is to break faith with the majority of the now existing member body and is inexcusable. So sure as the aspect of the church is changed from the conservative to the radical, just that sure will the church be torn asunder once more by an outraged membership in rebellion against broken faith. It is not a valid reason that the accession of many members depends upon proposed changes. We cannot introduce a new set of principles to suit every group whom we might desire to ambrace. To do so would be to alter our identity so frequently and to such an extent as to be ludicrous. We are stagnant at the present time because of instability. Why further endanger our beloved organization by passing rules which will only increase stagnation by the sowing of discord.

We are approaching another annual Conference. A scant two weeks following the appearance of this Monitor hundreds of earnest men and women will be journeying to the place appointed to consider the work of the church. It is a beautiful custom and a glorious privilege to associate with those of like precious faith. In the hands of the delegates is the awful responsibility of preserving the integrity of the church. The delegate who comes without prayer for spiritual guidance is woefully remiss in his duty. Personal in-

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B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.

terpretations should be left at home and no thought should be uppermost except that the kingdom be esrved. The church can readily suffer from too much legislation. Decisions made at our next Conference can easily throw our beloved church into chaos. We dare not risk oblivion to placate a handful of reactionaries. The work of the church must go on. It is our gracious privilege.

To the end that the leaders of the church might see and realize the tremendous responsibility resting on their shoulders and that they will give themselves wholly to the promptings of the Holy Spirit this writing is prayerfully launched.

—O. L. S.

SOME FOOD FOR THOUGHT.

The time for another annual Conference is swiftly approaching. As we consider this, many questions arise in our minds: Just what kind of a meeting will it be? What problems will we face? What opportunities will present themselves How much progress have we made in the past year? What is the outlook for our cause at the present time?

Having some knowledge of conditions that are existing in teh world and in the professing Christian churches of the land, as well as our own denomination, the writer has a few suggestions to offer our readers, especially those who are coming to Conference, which we hope might be helpful.

Having a share of the responsibility of this meeting and knowing the sentiments of the folks in this vicinity, who shall be host to this year's Conference, and desiring to see this a meeting that

will be a blessing to the community in which it is held as well as to all those permitted to attend and that the cause of Christ may be strengthened, much good seed sown, which ultimately will result in many precious souls saved, I feel there are some things we should all bear in mind.

In the first place, this Conference, like all others, will be just what we make it. I am sure it is the desire of us all that this shall be the best Conference we have yet attended. If so, it lays within our power to make it such. In order that it may be such a meeting, we must recognize and abide by some settled facts. If this meeting is to be as we desire, the Holy Spirit must have full sway and control. Anything short of this will lessen the success and beneficial results materially. If we would have a spiritual meeting, then we must allow the Holy Spirit to direct the speech and conduct of each of us present. If this would be true, then there are some things we can be assured of. Gal. 5:22 tells us, "But the fruits of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control".

The manifestations of these Christian graces in the life of folks is an indication of the indwelling of the Holy Spirit. If one is lacking in any of these graces it indicates a lack of the fullness of the spirit to a certain extent. The Spirit only operates in our lives to the extent that we become subject and obedient thereto.

The primary purpose of Conference is to bring about a oneness of practice in the brotherhood. It is to this assembly that we present our questions and problems in order that we may find the mind of the Spirit on the matter at issue. When our queries are presented, explained and discussed, if we follow the dictates of the Holy Spirit a decision will result that will be satisfactory and helpful. Then unity and harmony will prevail amongst us and the cause will be in a position to prosper for another year, thus all will be edified, the cause will be strengthened and we shall gain prestige in the sight of those without the fold.

There is another thought right here. In our zeal, in a certain line of work or for some measure to pass the meeting, we are likely under the stress of the occasion to overstep the line of propriety or decorum and say or do something out of keeping with our profession. We are apt to allow the flesh to get the better of the spirit. As a result often great harm is done and

the helpfulness of the meeting is lessened considerably. A few unkind words or actions will taint the best meeting. In Gal. 5:20-21 we find amongst other things mentioned that hatred, variance, emulations, wrath, strife, seditions, and heresies belong to the flesh. These are traits of human nature and when they manifest themselves amongst us it is an indication that the flesh is overcoming the spirit. As a result, there will be contention and no decision on matters in question can be reached, under these circumstances that will be in harmony with the word or will give satisfaction and bring about unity.

Differences of opinions and understanding will arise at times but in the settlement of these there is no excuse whatever in allowing the flesh to operate and hinder the work of the spirit.

In Eph. 4:30-32 the writer tells us, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamor and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Here we are told to put away these traits of human nature and in the 12th verse, "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forebearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so do ye." This admonition is for church people and is essential at all times to the welfare of the cause. We, as the Dunkard Brethren Church, claim to stand for the "Faith once for all delivered to the saints." Now, if we are the elect of God let us show it to the world by a close and consistent practice of that "Faith". If each of us put into practice the foregoing Scripture then we can be assured of a pleasant worthwhile meeting.

To those coming to the Conference, I would say this yet. If you have any unkind words to say, any doubts, fears, or uncertainties in regard to our work, any harsh criticism, questionable motives, plans or theories, please leave them at home.

If you have any jealously, envy, hatred, selfishness, ill-will, or grudge, in your heart get it out of your system before you come to Conference. You will enjoy the meeting better and so will other folks.

Then, again, if you have any helpful suggestions, any words of kindness, or encouragement, any constructive reasonings or plans for the betterment of the cause, bring them along, we need them.

Much depends upon the work of our annual Conferences, therefore, we should do all in our power to make it the very best possible meeting. The committee is doing its best to take care of the meeting and to make your stay a pleasant one. It would be very unkind, and unmannerly, indeed, for anyone during the course of the meeting to conduct themselves in speech or action in a way that would impair or detract from the helpfulness of the meeting. So we are expecting you to conduct yourselves as "becometh folks professing Godliness". With this understanding in mind we welcome you to Southern Ohio, hoping that each will come with a song in their hearts and a prayer on their lips, with an open heart and a ready mind willing to do his share in the Master's kingdom for the saving of souls.

Conditions at large demand careful, thoughtful, prayerful action and procedure. Can the Lord depend on you?

—L. W. B.

SOME OBJECTIONS.—16.

Some things must be borne in mind when we are trying to get at the truth concerning Roman Catholicism. One of them is that the cry will be raised that we are intolerant. And it would be well to settle in our minds just what we mean by the term. Is one intolerant when he tells the truth about the most important thing in life? Is one intolerant when he seeks to make clear what is decidedly not so with reference to the beliefs and practices of the church under consideration? Is one intolerant when he stands up for what he believes with all his soul and mind to be the truth, and when he shows that he is standing for the Bible as it was given us by the Lord, and not as made of none effect through the traditions of men? It does not seem to us that one doing thus can rightfully be called intolerant.

But, on the other hand, we have the right, and it is our duty, to make plain the fact that the Roman church is most intolerant. In their book of "Dogmatic Canons and Decrees", we read of "our Catholic faith, without which it is impossible to please God". And this means the Roman Catholic faith. In another

chapter we read: "To the Catholic Church alone belong all those many and admirable tokens which have been divinely established for the evident credibility of the Christian faith."

Again we read: "Hence we teach and declare that by the appointment of our Lord the Roman Church possesses a sovereignty of ordinary power over all other churches, and that this power of jurisdiction of the Roman pontiff, which is truly episcopal, is immediate; to which all, of whatsoever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and goevrnment of the church throughout the world; so that the Church of Christ may be one flock under one supreme pastor, through the preservation of unity, both of communion and of profession of the same faith, with the Roman pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation."

What would be said of any Protestant church that would put forth such a claim? And yet the Roman Catholic church repeats time after time, and on all occasions, that it is the only true church and that outside of it there is no salvation. As we to enter no denial? Are we not at least to try to show that their teaching is not in harmony with the Bible and the early teaching of the Christian church? We must, it seems to me, point out errors as well as teach truth. The trouble is that the tendency is too much to get away from the Bible, to neglect its commandments, to substitute for them what man or groups of men say is necessary to salvation. If we do not stand up for the Bible teaching, all of it, we have no right to censure others who may reject more than we do and substitute more of man's teaching than we do. If we break one part of the law, the law is broken by us, and we are declared to be guilty of all.

It seems to me that no one who has read any church history worth mentioning can doubt that the Roman Catholic hierarchy seeks to exert political power, has sought to exert it through the ages, and at times has exerted great influence. This influence was for the church, but more often not for Christ. If one has noted what is said by the prelates of the church he cannot

doubt that the desire still is to have political influence. That is why such pressure has been brought to have our country send a representative to the Vatican and have a Vatican representative as a part of the diplomatic body in Washington. A church does not need and should not be allowed to have such representation. Roman Catholics have the same right that other churches in the United States have to bring before the government any points or business which they think should be changed for the better. And they have no right to do anything more than this. May the day never come when one church will have more influence in the councils of State than every other church, unless it be clearly in harmony with Christ's teaching.

A charge is made in the "Parochial School" by J. J. Crowley that the Roman Catholics are trying to gain possession of American cities. He says: "Priests and prelates have a practical scheme on foot to capture America. They are aiming to control the large American cities, into which the Catholic people are crowding. In these cities the Catholic voters are induced to join Catholic societies, and consequently are reachable for united political action, and they are more and more voting in line with the behests of their organization leaders."

Then he quotes from a speech delivered in Chicago in May, 1905, by Archbishop Quigley as follows:

"The people of the east do not know of the importance of Chicago in the west. The Catholics know that Chicago is one of the great Catholic centers of the world. In fifty years Chicago will be exclusively Catholic. The same may be said of greater New York and the chain of big cities stretching across the continent to San Francisco.

"It has never forced itself on me—this conviction—as it has since I have been in Chicago. I am simply overcome by it. I am not telling you this to flatter you. I mean what I say. When I see what is going on I am more than pleased. Nothing can stand against the church. I'd like to see the politician who would try to rule against the church in Chicago. His reign would be short indeed."

And there we have it in brief—the hope to control the cities, for one does not need to see far in order to realize that the cities are going to control the country, if they do not already. And we know that the greatest number of illiterates, mostly foreigners,

are to be found in the cities. It is against these things, ignorance especially, that we must take our stand. To seek control through influencing people to remain ignorant of what history teaches us is a poor way to seek the advancement of the people: it rather leads the other way.

There remain some remarks and quotations by way of conclusion. We cannot too much stress the importance of learning the lessons of history, and of Bible history in particular.

THE FACULTY OF THOUGHT.

By J. F. Britton.

An eminent and scholarly man once said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). Some years later, the same man said, after he had had a vision of the beauty of holiness in the Christ life, "I did it ignorantly in unbelief." (I Tim. 1:13.)

Solomon, the wise man, said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Pro. 14:12.) Again Solomon said, as a man "thinketh in his heart, so is he." (Pro. 23:7.)

He, who is a "discerner of the thoughts and intents of the heart" before they are expressed in word or action, said, "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." (Jno. 16:2.)

From the above Scriptures, we deduce the fact that it is possible that folks may be very zealous, sincere and in real earnest about their thoughts and ideas, and at the same time be wrong; as the Apostle Paul was, when he was persecuting and making havoc of the Church of God. Hence, because folks think something is right and proper, doesn't necessarily prove that it is right.

For these reasons Jesus said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (Jno. 5:39.) This text says, "Search the Scriptures"; not consult our preconceived opinions and ideas. And, too, it should be borne in mind that Jesus said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:37.) And, inasmuch as our words are the expressions of our thoughts, it is logical and stands to reason that we do not think wrong and go counter to God's coun-

sels, and fall under condemnation. And, since we are created with the faculty of thought, it is incumbent that we exercise our thoughts in harmony and in unison with the Gospel.

No wonder the Apostle Paul exhorts as follows: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12: 3.) "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." (I Cor. 8:2.) Thus, we see that our opinions, thoughts, and ideas are only subordinate when contrasted with the Eternal and infallible mind of God.

How unthinkable; how strange indeed, contrary to human philosophy; a wonderful and adorable paradox; that the very hands which persecuted the church, and made havoc of the saints, and held the clothes of that infuriated and cruel mob that stoned the life out of the first martyr, wrote the 13th chapter of First Corinthians. And, since the New Testament is accepted and recognized as the government of the church, the writer believes that the 13th chapter of First Corinthians should be recognized and observed as the by-laws that should direct the members in their relations to God, and to one another and the world. Just think, what a glorious church we would have, if all the principles, virtues and graces of that chapter would rule, dominate nad direct our thoughts, words and actions.

No wonder Paul exclaimed from the very depths of his soul, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath know the mind of the Lord? or who hath been his counselor, or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever." (Rom. 11:33-36.)

Inasmuch as the faculties of our thoughts are perceptible to the various vices about us, and subject to evil influences, it is logical, and stands to reason that we should place ourselves under the tutorship of the Holy Spirit, that He may sanctify our hearts, minds and thoughts.

In the fourth chapter of Philippians, the Apostle Paul introduces a Realm of Spiritual virtues, in which we can

occupy and exercise the faculty of our thoughts, till we are saturated and crystallized in sanctification, "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4:7-9.)

Thank God, and praise his Holy name, that the above Realm would serve as a spiritual panacea, that would remove and clarify our eyes of those big ugly "beams", so that we would not see those little "motes" in other folks' eyes. Then we could sing with the poet:

"Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine."

So, let us all pray sincerely and earnestly as David did, Lord, "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Ps. 19:12-14.) Amen.

—Vienna, Va.

BUSINESS FOR ANNUAL CONFERENCE

District No. One.

(b) The Lower York Co., Pa., Congregation, First District, asks Annual Meeting of 1931, through District Meeting, to so decide:

1. That the wearing of the beard be practiced by all Elders.

2. And that no one be ordained into that office or permitted to officiate therein, who will not adhere to this practice.

Passed to District Meeting.

J. L. Myers, Elder,
Harry E. Sellers, Clerk.

Passed by District Meeting to Annual Meeting.

3. The Lower York Co., Pa., Congregation, First District, asks Annual Meeting of 1931, through District Meeting to strike out the words "in times

of worship'' in the Church Polity, Sec. 5, page 8, as they are misleading and create a false impression.

Passed to District Meeting.

J. L. Myers, Elder,
Harry E. Sellers, Clerk.

Amended to read—Sec. 5, page 8, "Veiling or covering their heads by Christian women in times of praying and prophesying is of Divine appointment, etc.''

Passed to Annual Meeting.

5. The Vienna Congregation, Dunkard Brethren, Eastern District, asks District Meeting of 1930 to ask Annual Meeting to prescribe the questions to be asked by Credentials Committee at District and at Annual Meetings.

Answer: Request granted.

Passed to District Meeting.

J. F. Britton, Elder,
Ord. L. Strayer, Clerk.

Passed by District Meeting to Annual Meeting with the answer: We request a Committee of three be appointed to draft the questions to be asked by Credentials Committee at District and at Annual Meetings, and to draft a simple Credentials Blank.

6. The Vienna Congregation, Dunkard Brethren, Eastern District, asks District Meeting of 1930 to request Annual Meeting to change the rule as to size of majority vote so that queries as to methods of work may need only a simple majority.

Answer: Request granted. Doctrinal queries shall require a two-thirds majority to pass; all other queries and motions shall require a simple majority only.

Passed to District Meeting.

J. F. Britton, Elder,
Ord. L. Strayer, Clerk.

Answer: Passed with its answer to Annual Meeting.

9. We, the Walnut Grove Congregation, petition Annual Meeting of 1931, through District Meeting, to decide whether it is consistent and in harmony with the teaching of our forefathers for Sisters to wear the prayer covering without strings.

Passed to District Meeting.

Thomas C. Ecker, Elder,
Charles Bowers, Clerk.

Passed by District Meeting to Annual Meeting.

District No. Two.

We, the members of the Plevna Dunkard Brethren Church, Plevna, Indiana, ask Annual Conference of 1931 through District Conference of District No. 2 to reconsider the Divorce and Re-marriage question, account error in report; same not being printed

in Annual Conference report as voted on or passed.

J. A. Leckron, Clerk.

We, the Goshen Church ask Annual Conference of 1931 through District Meeting of District No. 2 to reconsider Art. 1, page 18, under Annual Conference, and so decide that all Elders present constitute the Standing Committee, and each local church be entitled to two delegates for the first fifty members or fractional part thereof, and one delegate for each additional fifty or fractional part thereof; and that the Standing Committee, and these delegates constitute the voting body of conference.

L. P. Kurtz, Elder,
Glenn A. Cripe, Clerk.

District No. 3.

No. 1. We, the Quinter Dunkard Church ask Annual Meeting of 1931, through District Meeting, Third District, to decide, "That persons having two living companions be denied membership in the church.

W. D. Jamison, Clerk.

No. 2. Dallas Center, Iowa, Oct. 4th, 1930. Inasmuch as the minutes of Annual Meeting of 1930 on the Divorce and Re-marriage question decision do not read as passed: We, the Dallas Center Church ask A. M. of 1931, through District Meeting of District No. 3 to make an investigation and make the necessary correction on said minutes.

Wm. Ebersole, Secretary.

No. 3. We, the Coon River Dunkard Brethren Church, Yale, Iowa, ask Annual Meeting, through District Meeting: Inasmuch as the late decision of Annual Meeting on Divorce and Re-marriage has caused great dissatisfaction in the brotherhood; therefore we petition that Annual Meeting to reconsider the former minutes on Divorce and Re-marriage and deny membership to any person having more than one living companion.

Samuel Fitz, Secretary.

Answer by D. M., the three above queries merged, and D. M. asks:

That A. M. reconsider the report on Divorce and Re-marriage.

We, the members of the Quinter Dunkard Church ask Annual Meeting of 1931, through district, of Oct., 1930, in district No. 3 to so decide: That all our editors be appointed by standing committee and approved by conference the same as all members of our general boards.

W. D. Jamison, Clerk.

We, the members of the Quinter Dunkard Church ask Annual Meeting of 1931, through District Meeting of District No. 3 to so decide that the writing clerk of annual conference after he has prepared the minutes for print, have both the moderator and reading clerk look them over before printing, to avoid mistakes.

W. D. Jamison, Clerk.

Answer passed to Annual Meeting.

We, the Grand Junction, Colorado, Dunkard Brethren Church, petition Annual Conference, through District No. 3, that for convenience we be permitted to work with and be considered a part of District No. 3.

Signed in behalf of the church by,

J. E. Bryant, Elder,
H. H. Weaver, Clerk.

Answer: Amended — To work with District No. 3 until their district is organized.

Passed to A. M. with amendment.

SIN, WHAT IS IT? DEATH DEFINED.

By Chas. M. Yearout.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.) Sin rests upon the individual who commits it. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. 18:20.)

Some one has truthfully said, "Sin is any thought, word, action, or desire contrary to the law of God. Sin is any want of conformity to, or transgression of, the law." Sin is classified in the Bible under two grand heads or divisions; and all sins of whatever kind or character they may be, come under one or the other of these heads. The first is the sin of commission, that is, doing the things that God has said we shall not do. (2) The sin of omission, that is, leaving undone the things that God has commanded us to do. It is just as wrong in the sight of God to leave undone the things he has commanded us to do as it is to do the things that he has said we shall not do; for in either case the word and counsel of God is set aside or ignored, and the person assumes the right to do as he or she pleases, regardless of what God has said. Many people think it terrible to do certain

things because God has said we shall not do them; but at the same time think it of no consequence to set aside or ignore many things that God has commanded us to do. What is the difference in setting aside a positive command of God, or a negative command? Jesus says, "Not every one that saith me, Lord, Lord, shall enter into the kingdom of heaven; but they that doeth the will of my Father which is in heaven." (Matt. 7:21.)

The sin committed by Eve and Adam was a transgression of God's divine law, doing that which God said they should not do. (Gen. 2:16, 17; 3:6.) "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (I John 3: 4.) In the parables of the talents (Matt. 25:14-30) we have a very impressive lesson, in the one-talented man. The command was "occupy till I come". The man that received the five talents traded or used them, and gained five talents more and when the Lord returned to reckon with those servants to whom he had intrusted his money, he presented to his Lord ten talents, and was richly rewarded for his faithfulness. The man with the two talents also doubled them, and presented his Lord with four talents, nad received from him the same commendation, and reward, that his ten talented brother received. The one talented man carefuly wrapped his Lord's money in a napkin and hid it away in the earth, and returned it to the Lord without gain, and was condemned by his Lord to outer darkness. Why? What had he done to deserve this severe punishment? If he ever committed a crime of any kind we have no account of it. He restored to the Lord every penny he received of Him. He simply did nothing. All a person has to do to be lost is to do nothing. God demands that we do something. He demands that we accept of Christ as our Savior, and live a humble, obedient life to all the requirements set forth in the New Testament. Many people are sinning every day, because they do not live up to the light and knowledge they have; for the apostle says: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "All unrighteousness is sin." (Jas. 4:17; 1 John 5:17.)

Let us define righteousness. The eminent apostle says: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the

Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." (Rom. 1:16-18.) Righteousness means doing right or right doing, and no person can do right, and disobey God.

Unrighteousness means leaving right-doing undone. A person does not have to commit some crime to be unrighteous. Unrighteousness is directly the opposite of righteousness; the one does, and the other does not. To hold the truth in unrighteousness is to hold the truth in disobedience. Baptism, and every other command of Jesus, is an act of righteousness, and to neglect or refuse to obey them is unrighteousness and sin. When Jesus came to His forerunner, John, and demanded baptism of him, John forbade Him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill **all righteousness.**" (Matt. 3: 13-15.) No one can live a righteous life, and disobey God; for righteousness consists in **doing the will of God.** God is not the author of sin: "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." (Jas. 1:13-15.) "For the wages of sin is death." Sin does not come upon a person like a mighty rushing wind or tornado. It creeps upon one almost imperceptibly. It is easily uprooted or destroyed in its incipient stages, but if left go, and cultivated, it soon becomes master of its victim. It would be wise to practice the old adage here, "An ounce of prevention is worth more than a pound of cure."

A king ordered his servant ta make a chain, so the servant went to his workshop and forged link after link until the chain was completed as ordered; then the servant took the chain to his king, and the king proclaimed the work well done, but ordered the chain made longer. So the servant went back and added link after link until the chain was completed, and again took it to the king, and the king said it is long enough, and bound the servant's hands and feet

with the chain he had made, and cast him into the furnace and burned him up. The king that ordered the chain made was the devil; the chain was sin, and the servant was the sinner. Every one who is living in sin is forging a chain to bind him or herself hand and foot, to be cast into outer darkness. Some people have a dread and fear of death. Then why live in sin, the wages of which is death? Let us define death. Some people seem to think that death means non-existence and unconsciousness. Death in no instance in the Bible means non-existence or unconsciousness. It means separate or separation. (1) Adam and Eve died —were separated from God, and banished from the beautiful garden the very day they ate of the forbidden tree. (Gen. 3:1-6, 23, 24.) They did not cease to exist nor become unconscious. (2) The sinner is now dead, separated from God and heaven. (Rom. 7:9-11; John 5:25.) But not unconscious. (3) The Christian is also dead—separated from sin and satan. (Rom. 6:6-11; Col. 3:3.) (4) Physical or natural death: Separation of soul and body. (1 Kings 17:21, 22; Gen. 35:18.) Those who have pased into the spirit world still exist and are conscious. (Matt. 17:3; Rev 6:9-11.) (5) The second death, a second separation from God and banishment from His presence. (Matt. 25:46; Rev. 20:14, 15.) The first death is the death of sin, which separates from God now, and if not repented of in this life, will separate from God eternally at the white throne of judgment.

By a careful study of the above citations, it will be proven to those who believe, that God's Word means what it says: that death is a transition, and does not mean non-existence nor unconsciousness. There is just as much life after death—separation of soul and body—as there was before. The life moves out, and leaves the house or body empty in which it had dwelled here on earth. But the thought, O sinner, of spending eternity in outer darkness, away from God, heaven, and the pure and holy ones, is heart-rending. No wonder God pleads with the sinners to turn from his evil ways and live. Hear Him: "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live; turn ye, turn ye from your evil ways; for evilly will ye die?" (Ezek. 33:11.)

Why will you separate yourself from God, heaven, and eternal happiness?

(The above is a sermon delivered by me.)

—Santa Cruz, Calif.

NEWS ITEMS.

Goshen, Indiana.

The Dunkard Brethren Church of Goshen held our regular council meeting Saturday afternoon, March 21, with Elder L. P. Kurtz in charge. The meeting was opened with song and prayer. Brother D. W. Hostettler, being present with us, read St. John 17. Church officers and an elder were elected for this year. We also elected delegates for the district meeting. We wish to announce our revival meeting, which is to follow the 1931 annual Conference which will begin the following Sunday night after the Conference, with Brother D. S. Flohr from Shady Grove, Pa., in charge, we extend a hearty invitation to all our neighboring Brethren and Sisters to attend these meetings as much as possible, because we feel that Brother Flohr will have many good things to bring to us that will do us all good as it doeth the upright in heart, and we will appreciate the presence of any that will be able to be with us.

—Sister John E. Wallace.

Dallas Center, Iowa.

We, the Dallas Center congregation, decided at our council meeting to have our love feast the 23rd and 24th of May, 1931. An invitation is extended to anyone who can be with us. In John 13:14-17, we find that Christ gave us an example of feet washing and that we should follow His example, and if we do these things we are happy. I believe we must do them in the right spirit. In 1 Cor. 11:2, we are to keep the ordinances as they were delivered unto the disciples. In 1 Cor. 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." May God help us to have a spiritual meeting.

—Orville Royer.

Englewood Items.

Our regular quarterly council was held on March 28, with most of the members present. A few items of business were taken care of and delegates to district meeting were chosen, which resulted in J. P. Robbins and the writer being elected.

It became necessary at this time to disfellowship one brother who refused to hear

the counsel of the church and correct his wrongdoings.

Services are well attended and the work going along nicely.

Plans are being made to have services on Sunday evening, May 31st, before the Conference, in the Englewood church. We would like to have some visiting ministers present at this time. Those who arrive for Conference on Sunday are invited to this service.

Clerk,
—L. W. Beery.

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o o
o **OBITUARIES.** o
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MANY ATTEND JARBOE RITES.

Funeral services were held Tuesday afternoon at 2 o'clock at the Church of the Brethren in McClave for Richard Jarboe, former resident of Lamar and McClave, who died in Pratt, Kan., Sunday morning.

Elder L. I. Moss, assisted by R. W. Smith, had charge of the services, which were attended by many friends of the deceased.

The congregation sang "Rock of Ages," "Face to Face," and "Blessed Be the Tie That Binds."

R. A. Jarboe was born January 31, 1866, in Montgomery County, Iowa, and departed this life April 12, 1931, at his home in Iuka, Kan., at the age of 65 years, two months and 12 days.

He was married to Susan Plaugher at Douglas, Kan., October, 1883, and to this union was born seven children, one dying in infancy.

Those who are left to mourn his loss are his wife, six children, 21 grandchildren, three brothers and two sisters, besides a host of friends.

The children are Mrs. Fannie McKee, Arkansas City, Kan.; Willard, Ray and Fred of Iuka, Kan.; Isaac of McClave, Colo., and Mrs. Sarah Roesch of McClave.

The brothers are J. C. Jarboe of Iuka, Kan.; John H. Jarboe of Scott City, Kan., and S. L. Jarboe of Hutton Valley, Mo. The sisters are Mrs. Lottie Hill of Peoria, Ill., and Mrs. Martha Sanders of Scott City, Kan.

He lived a good Christian life, uniting with the Dunkard Church while just a boy, and was a member of the Dunkard Brethren Church at time of death. He was a loving husband, a good father and a good neighbor. He will be greatly missed in Iuka as well as in the home, as he always had a smile and a kind word for ev-

ery one and was always ready to do good wherever he could.

Lonnie Wilton Showalter, a member of the Vienna Dunkard Brethren, passed from this life Monday, April 27, 1931, in his fifty-second year. He had been one of the charter members of this congregation and was an earnest follower of the principles of the organization until his death from uremic poisoning. The funeral was largely attended. Three ministers, of whom the undersigned was one, conducted the funeral. He leaves to mourn his going his wife and two daughters and a host of friends.

Brother Showalter was kind-hearted and helpful, always anxious for the welfare of the church. He enjoyed meeting with us as often as it was possible for him so to do. The church has lost a staunch supporter and we shall miss him much. We are happy to think, however, that he had not neglected that "good part which shall not be taken away from him" and that we shall meet again where sorrows and troubles are ended once and for all.

—Ord L. Strayer.

Jacob W. Brennaman died Saturday, Mar. 7, aged 77 years, 10 months, 23 days. Bro. Brennaman identified himself with the Dunkard Brethren about five years ago. He had been in failing health several months before the end came at the home of his daughter, Mrs. Ralph Pooler, 1600 Lake Street, Topeka, Kansas.

He leaves to mourn his departure his widow, Mrs. Martha M. Brennaman, three sisters, two brothers, two sons, four daughters, 17 grandchildren, and 9 great-grandchildren. Funeral, Penwell's Chapel, Tuesday, the 10th. Burial in Mount Hope Cemetery.

—Mrs. Ralph Pooler.

With Christ there is no lasting sorrow, and without Christ there is no lasting joy.

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POEMS

o o o o o o o o o o o o o o o o o o

MOTHER.

M—Is for a million things she gave me,
O—Is for that she is growing old;
T—Is for the tears she shed to save me,
H—Is for her heart as pure as gold;
E—Is for the eyes of love light shining,
R—Is right and right she'll

always be—
Put them all together they spell Mother—
The word that means the world to me.
—Author unknown.
Selected by C. R. Gehr, Minburn, Iowa.

IS ANYBODY HAPPIER?

Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?
This day is almost over and its toling time is through;
Is there anyone to utter now a kindly word of you?

Did you give a cheerful greeting to the friend who came along?
Or a churlish sort of "howdy" and then vanish in the throng?
Were you selfish, pure and simple, as you rushed along your way,
Or is someone mighty grateful for a deed you did today?

Can you say to night in parting with the day that's slipping fast,
That you helped a single brother of the many that you passed?
Is a single heart rejoicing over what you did or said?
Does a man whose hopes were fading now with courage look ahead?

Did you waste the day or use it; was it well or poorly spent?
Did you leave a trail of kindness or a scar of discontent?
As you close your eyes in slumber, do you think that God would say,
You have earned one more tomorrow by the work you did today?
—Selected by
Sister O. T. Jamison, Quinter, Kansas.

WHO IS MY NEIGHBOR?

Sister Carrie Sines.

Thy "neighbor"? It is he whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim,
Whom hunger sends from door to door,
Go thou and succor him.

Thy neighbor? 'Tis that every man
Whose years are at their brim,
Bent low with sickness, care, and pain,
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem,
Widow and orphan, helpless left—
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave—
Go thou and ransom him.

Whene'er thou meet'st a human form,
Less favored than thy own,
Remember, 'tis thy neighbor worm,
Thy brother or thy son.

O, pass not, pass not heedless by!
Perhaps thou can'st redeem
The breaking heart from misery—
Go share thy lot with him.

—Selected.

Oakland, R. F. D. 1.

A man's Christianity is not measured by his profession, but by the extent to which he possesses that profession

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BIBLE MONITOR

VOL. IX. June 1, 1931. No. 11.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE HOUSEHOLD OF FAITH

This household is referred to under many different titles, as vineyard, kingdom, fold church, family, etc., any of which, in some way, are appropriate as indicating its character.

At present we are thinking of it as a family.

Every family must have a head, or does have a head, to direct, and lead in all its activities, and in order that the best success may be had, this head or leader must have knowledge and discretion, with wisdom to direct the affairs of the family.

Now Christ is the head of this family or household of faith, and as such head he has all the knowledge, discretion and wisdom necessary to direct and lead in all its activities and undertakings.

Another factor in the success of this family is faith in its head. The members must have implicit faith in Him if the best interests are to be conserved and the best results are to be obtained.

Then too, willing obedience must be rendered to the head if the family is to be what it should be, and love must be the motivating principle in this family or confusion and disaster will result.

When these conditions obtain, a near approach to the ideal will be realized. For "God gave him to be head over all things to the church, which is his body", the household, and "without faith, it is impossible to please him"; and "if ye love me ye will keep my commandments"; and "by this shall all men know that ye are my disciples if ye have love one to another". And "we know that we have passed from death unto life because we love the brethren", and "by this we know that we love the children of God when we love God and keep his commandments, for this is the love of God that we keep his command-

ments, and we are told to "let love be without dissimulation", or without hypocrisy. For "he that loveth is born of God." We are members of this family by adoption. When the Jews rejected Christ, they as "the natural branches were broken off" and we as Gentiles "were grafted in"; the "kingdom was taken from them and given unto us". Thus they were deprived of their birthright and the privilege of sonship became ours. Or, as Paul puts it, "that we (Jews) should be to the praise of his glory, who first trusted in Christ. In whom ye (Gentiles) also trusted, after that ye heard the word of truth, the gospel of your salvation". So that this adoption means to us, simply, an opportunity to become "heirs of God and joint heirs with Jesus Christ", through obedience to the gospel, for "the gospel of Christ is the power of God unto salvation to every one that believeth to the Jew first, and also to the Greek"; so that when we "obey from the heart the form of doctrine delivered us we become made free from sin". So that those who receive him are "given power to become the sons of God, even to them who believe on his name who are born of God, by the word of God".

In harmony with this Jesus tells us we must be "born again". Then, to become members of this family we have to be born into it, and Jesus tells us how, for said he, "except ye be born of water and of the Spirit ye can not enter into the kingdom of God". And so Paul tells us, "Ye are all the children of God by faith in Jesus Christ; for as many of you as have been baptized into Christ have put on Christ." In this way we become members of the family and branches of Christ, the head and "true vine",

Being thus born of God we become the children of God, a spiritual house to offer up spiritual sacrifices, acceptable to God by Jesus Christ", and thus become the habitation of God through the Spirit. For "God hath said, "I will dwell in them, and walk in them, and I will be their God and they shall be my people". "Wherefore come ye out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". And thus we become "a chosen generation, a royal priesthood, a holy nation, a peculiar people zealous of good works". No won-

der "Christ loved the church and gave himself for it". Who wouldn't be willing to make the little sacrifices he requires of us to be honored with membership in an institution like this? He "gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish". Wonderful love! Wonderful sacrifice! At such enormous cost! "For ye are bought with a price; therefore glorify God in your body and in your spirit which are his".

To glorify God in our body and in our spirit is the height of Christian attainment and the securing and maintaining of all the Christian graces as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, etc., which adorn and embellish the Christian life. Such then, is this household of faith, this family of Christ, this house of God, this church of Christ. Are we worthy to have membership in such holy institution? Such royal priesthood? May God grant us grace that we may be, and be found in him and at last be found worthy to have a home in heaven as part of the bride, the Lamb's wife, having been a member of the household of faith here and being found worthy at last find a home up there.

SOME OBJECTIONS—17.

In concluding this series of articles on the teachings of the Roman Catholic Church, I wish to say that I do so with all respect to the members of that church. Among them I have had, and still have, some very good and faithful friends. And I have known a few of the priests of that church who were not the narrow and bigoted men which the church teaches they should be. Reference is had to the hierarchy, which it seems to us has more of the political machine about it than it has of the doctrine of Christ.

It is not to man that an answer must be given for the faith that he has, but to God. The Jews had Moses and the prophets, and we have Christ and the apostles. As it was obligatory upon the Jews to hear, to obey, their teachers, so it is upon us to hear and obey our appointed teachers. We have a right, nay more, it is our duty to teach the whole Gospel of God; but it is not for us to judge and condemn any man for what he believes. Judgment belongs to

God.

Jesus prayed that his professed followers might be one, even as he and the Father are one. And our part comes in in so teaching and so living that we are at one with them. And if we do this we shall be at one with all men who are at one with Christ and his Father.

We have tried to show some reasons why it would be impossible to be at one with the Roman Catholic Church. We have two guides: one is the Word of God, and the other is the Spirit of God, and they will never disagree. If one professes to be led by the Spirit, and yet disobeys the Word, we know that he is not following the Spirit. God never authorized any man or any body of men to set aside any part of his Word, nor did he authorize any man or any body of men to add anything to his Word. That is made very clear in the New Testament.

And that is why we have objections to the Roman Catholic Church: they have both added to and taken from the Word of God. Jesus condemned the Pharisees for making the Word of God of none effect by their traditions. The Roman Catholic hierarchy has probably been as busy in substituting traditions for Bible truth as the Phariesees ever were. One need not read much of their literature to be convinced of this. And we cannot base our hope of salvation on anything so unsubstantial as even the best of traditions; tradition is too uncertain all the way through.

In Elliott's "Delineation of Romanism" we find the following on this subject of Bible or something else: "The Scriptures are the rule and only rule of faith and practice.

"The Protestant rule is the Scripture. To the Scripture the Roman Catholic adds, (1) The Apocrypha; (2) Traditions; (3) Acts and decisions of the Church, embracing numerous volumes of the Pope's Bulls; ten folio volumes of Decretals; thirty-one folio volumes of Acts of Councils; fifty-one folio volumes of the Acta Sanctoram, or the Doings and Sayings of the Saints; (4) Add to these at least thirty-five volumes of the Greek and Latin Fathers, in which he says is to be found the unanimous consent of the Fathers; (5) To all these one hundred and thirty-five volumes folio, add the chaos of unwritten traditions which have floated to us down from the apostolical times. But we must not stop here; for the expositions of every Priest and Bishop must be

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added. The truth is, such a rule is no rule; unless an endless and contradictory mass of uncertainties could be a rule. No Romanist can soberly believe, much less learn, his own rule of faith."

The same author quotes the Bull of Pius VII against Bible Societies, of which we give a part: "We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in Council with our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence * * * as far as possible. * * *

* * * "Whence it becomes an episcopal duty that you, first of all, expose the wickedness of this nefarious scheme, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the church, with all the erudition and wisdom which you possess; namely, 'that the Bible printed by heretics is to be numbered among other prohibited books, conformably to the rules of the Index; (sect. 2:3) for it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit'. (Rule 4.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. tI is therefore necessary to adhere to the salutary Decree of the

Congregation of the Index, (June 13, 1757) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the apostolic see, or published with annotations extracted from the writings of the holy Fathers of the church."

There is practically no end to what might be quoted on this subject, and it would be interesting and instructive. But the above will show the attitude of the Roman Church toward Bible study or reading.

And here is the promise made by the Catholic in regard to the Scriptures: "I also admit the Holy Scriptures, according to that sense which our holy mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." A great deal of stress is laid upon the "unanimous consent of the Fathers", though there is no such thing, as anyone can find out if he once makes a study of the writings of the Fathers. But the phrase sounds well and impresses the hearer.

Considerably more than a hundred years ago Joseph Fletcher published his "Lectures on the Principles and Institutions of the Roman Catholic Religion." It is a book well worth reading and studying. We cannot do better, it seems to us, tha tno quote from near the end of his book: "We never pretend to assert, that all the actors, and motives, and circumstances that were combined in producing the great secession from the Church of Rome, were altogether right; but we contend, that at any time, and at all times, such a secession was most imperiously demanded, and will ever be capable of the most satisfactory vindication. If the Church of Rome, by its decisions, set aside the supreme authority of revelation; if oral tradition is preferred to the written records of inspiration; if the bishop of Rome claims the absolute supremacy of the Church; if the institutions of Jesus Christ are corrupted; if we are called upon to renounce our reason and our senses; if an ecclesiastical domination 'lord it over the heritage of God', and employ force and coercion in the support of their measures; if the purity and simplicity of the Gospel be endangered by their unscriptural views of the sacrifice of the mass, the sale of indulgences, the doctrine of merit, and the fire of purga-

tory; if they demand implicit and unqualified subjection on the pain of anathema—proscription—and death in this world—and damnation in the next; and if the history of their Church present one continued series of oppressions, exactions, intolerance, and persecution, so that the symbols of prophecy are embodied and explained in its proceedings—then it becomes us to hear the warning voice, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues'."

YOUNG PEOPLE'S DEPARTMENT.

FAITH, HOPE AND CHARITY.

Ruth Mellott.

Faith.

Faith is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1.)

Many, many people today say they have faith, but oftimes doubt arises in their hearts. Christ says in Mark 11:23, "For verily I say unto you that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith."

Brethren and sisters, do we have doubt in our hearts? When Peter tried to walk to Christ on the water and saw the wind boisterous he was afraid and doubt arose in his heart and he began to sink. Christ saith unto him, "O, thou of little faith, wherefore didst thou doubt?" (Matt. 14:31.)

But still faith alone cannot save us for James 2:14 says, "What doth it profit my brethren, though a man say he hath faith and have not works?" Can faith save him? When some good friend of ours says they are going to do something for us, we usually believe what they say. Why should we not then hearken unto Christ, the great Teacher, and His apostles?

Hope.

For we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for. (Rom. 8:24.) I think this is a very good definition for the word hope.

Not only our soul, but flesh also shall rest in hope, for

David said, "I have set the Lord always before me; because he is at my right hand, I shall not be moved.

Therefore, my heart is glad and my glory rejoiceth, my flesh also shall rest in hope." (Ps. 16:8-9.)

Charity (Love).

Although we have faith and hope and have not charity we are nothing. Love is the first and greatest commandment in the Bible, and first of all we should love God as Matt. 22: 37 teaches. Thou shall love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. If we love father, mother, daughter, son or friend more than God we are not worthy of Him.

Nothing can separate His people from the love of God, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God. (Rom. 8:38-39.)

I Corinthians, 14th chapter, tells the praises of charity.

The second greatest commandment is like unto the first, Thou shall love thy neighbor as thyself (Matt. 22: 39), as they are spoken by Christ.

I am wondering how many of us love our neighbors as ourselves. When they do us a wrong do we go to them and tell them about it, or do we tell someone else? We find in Matt. 18:15 to 17 verses where it tells us how to deal with our brethren when they offend us. When they ask forgiveness do we forgive them, and say no more about it, or do we still feel a little hurt?

"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" (I Tim. 6:10.)

Christ says in John 13:34 and 35, "A new commandment I give unto you, that ye love one another as I have loved you that ye also may love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Do we love as we are taught in the New Testament Scriptures, or do we love earthly pleasures more, as the rich young ruler that asked Jesus what he must do to inherit eternal life? When Jesus told him to sell what he had and give to the poor, he went away sorrowful for he had great possessions. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (St. Mark

10:25.)

How many of us love our enemies? We ought to look and speak of the good in people instead of so much bad and I think we would have more friends and less enemies. Christ said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (St. Matt. 5:44.)

And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.

—Oakland, Md.

IN THE CAMP.

By Ida M. Helm.

"And the Philistines were afraid; for they said, God is come into the camp." (I Sam. 4:7.)

The Philistines heard the shout of God's chosen people and they were afraid for they knew the power of the God of the Hebrews and their cry of alarm was, "God is come into the camp." It's a great thing when God comes into any camp. He is the greatest reinforcement that can come into any life. He comes in only when we open our heart's door to Him in loving devotion and obedience. The strength of God is the power house of those who strive to make their lives instruments of the Divine will. They are men and women who work not with noise and bustle and show, but with modest integrity give witness of the power and glory of God. Inconsistency on our part immeasurably weakens the work our Master would have us do in any place. The Hebrews learned this to their sorrow in utter dismay and defeat.

There is a fine lesson that each one of us can learn from those Philistines who were ready to die for their cause if need be, but they would die bravely, with their backs to the wall; they would face the enemy and die fighting. "Quit yourselves like men and fight," was their battle cry.

Have we as God's children as adequate an understanding of the power of the enemy that every Christian faces as we should have? The fact that the forces of the enemy Satan and his army are powerful is all the more reason why we should bestir ourselves and "quit ourselves like men and fight". Brother, sister, can the Lord depend on us?

The Hebrews disassociated the ark from the living God, it had become to them a desecrated thing and they must be

shown their error, they must learn that the ark is powerless if God forsakes them, the symbol can not save without the Divine presence. So it is today if we make our religion a mere form and have not the Living Presence, if we try to worship both God and the world our worship is in vain. The Hebrews went down in defeat because of unfaithfulness to God. They had fallen into deep apostacy and God left them to the power of the enemy to teach them the lesson of faithfulness.

"There is work for all to do,
Can the Lord depend on you?"

—Ashland, Ohio.

CHRIST THE FOUNDATION.

Elmer Wickel.

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereon, for other foundation can no man lay, than is laid, which is Jesus Christ." Now, let us look for a while what kind of material is required to build on this foundation. I do not believe that we will make a mistake if we go back to the old church and see what kind of a church that was. Let us take the Apostolic church. Where did they get their instructions? We all agree from Jesus Christ. And what were they told to do when Jesus left the world? Go to Jerusalem and tarry in that upper room until the Comforter has come, the Holy Ghost. Now, what has the Holy Ghost to do with the church? He will lead you and direct you into all Truth. Now, they were ready to start a church. They had all things in common: they all lived for one another. This was one of the first steps you had to take to get into this kingdom. You know what happened to Ananias and Sapphira when they betrayed the Holy Ghost? Do you believe, dear reader, that this church was known and read by all men? I wonder sometimes if the world can pick out all the Dunkard Brethren? Yes, when they are together. It does not seem that way when you take a look. If this is a sure foundation, why all this difference? Let us look at Uncle Sam's kingdom, you can tell every last one of them. Why? He has his rules and regulations and he sees that they are observed. His first rule is, to take you over to the tailor shop and put a suit on you, and it fits, too, there is no two

ways about that. Now you are ready for work, and you do not work for anyone else. Well, you will say, but the church cannot do that. Just go back to the old church and see if they did not do this. If they did this, where do we get the authority not to do likewise? Remember, this is Christ the Foundation. I want to say a little more of the suit that Uncle Sam puts on his subjects. These suits are all alike. Where is the church standard? "Shall I find faith when I come again?" All Scripture was given by inspiration, and this same Scripture is handed down to us and we are led by the Holy Ghost. If so, why are the churches different in some localities? Some believe you do not need do this, and others that you need not do that, but there is only one way to build on this foundation. What are we going to do about this all-important matter? We are all going to be called to account some day. "For we are laborers together with God, ye are God's husbandry, ye are God's building." (I Cor. 3-9.) Now, if we are all laborers together then are we concerned about one another. Then will the church be at peace, full of love. And last of all, Christ will rule the church body supreme. It is not enough to be good, but be good for something. What are you and I doing to make the church better? There is one thing that the world cannot understand, that people want to belong to a plain church, and yet not want to stand by it. They only want to look a little plain when they are in the meeting house. We go to church but when we get inside the meeting house and look around, we find very little plainness. We find fancy pulpits just the same as in the popular churches. My brethren, this does not look right for a body of people that profess plainness, and then see a house that has lost all this plainness. Remember, we are talking about Christ the Foundation. "Come ye out from the world, and be ye separate, thus saith the Lord." And then we see some of these so-called plain people during the week not plain at all, only when the Lord's Day comes do they try to make it appear they are plain. Years ago we had a faithful old elder who said he had no use for a trough in his hat to carry the water off. These are put on houses and barns. If we are just a little like the world, then the enemy is satisfied with you. Remember Christ's church is a plain church.

Now, let us go back to the old church once more. I mean

the German Baptist Brethren Church, then I saw a church like this, you did not see any preachers at that time with clean-shaved faces; you did not find any smooth-faced elders or deacons, in fact, you did not see any of the "body" that shaved their faces so they could look like the world. Now, in all fairness, I wonder what has become of that part of the Foundation? Then, let us take the sisters, they dressed alike—wore their mantles, every last one of them. It seems that even this is lost in the Dunkard Brethren Church. I thought we were going back to the faith of our fathers. **Listen,** let us take a look in the looking glass of the Gospel and see ourselves and see if we measure up to the standard of the Church of Jesus Christ. I believe you will agree with me that we are weighed in the balance and found wanting. And as I understand the Scriptures, we must stand the test, and that test is 100 per cent. Nothing under that will stand. What I mean by this is, we must all do what we know to do, and what we do not know, the good Lord will reveal to us. He promised to do so.

Now, I know that someone will say why bother with these little things? You know that the Lord has chosen the foolish things to confound the wise, and you know we have so many wise men in this, our day. There would be much to say along these lines but a hint to the wise is sufficient. So let us look back to our dear old church and if anything has been laid aside and is not observed, the sooner we put them in practice again the better it will be for the Dunkard Brethren Church. Remember, God is not mocked. Hoping we may all be true to our calling so that when Jesus comes to take His church out of this world, that we may be among those who shall hear His voice, and be caught up with Him, and so remain with the Lord forever.

Wernersville, Pa.

MY SOUL BE ON THY GUARD.

E. J. Keeny.

In the 7th chapter of Matthew and the 15th verse we have language like this, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." These are the words of Jesus, speaking to His disciples, and if it was necessary to warn the disciples to be on the lookout, and guard against false prophets away back in the beginning of

the church age, it surely is necessary to throw out the warning today, and not only throw out the warning, but it also behooves all of us who claim to be His faithful followers to do all that is within our power to guard the flock against these false prophets (preachers, teachers, etc.), who are not concerned about the welfare of the sheep, but are only after the honor of men, and some wool of the sheep if they can get any. Now, let us take notice. Jesus says these false prophets will come to us in sheep's clothing, but inwardly they are ravening wolves. In reading thru the word of God we find the word sheep used in referring to the servants of Christ, and the word wolves in referring to the servants of Satan. But we never read of a sheep coming in wolves' clothing because a sheep is honest. Hence a true child of God is always honest, and therefore always appears like a Christian, speaks and acts as becometh a Christian, wherever he goes. But these false prophets (spiritual wolves) are seeking to destroy the souls of the servants fo Christ (spiritual sheep), and in order to accomplish their work, they put on sheep's clothing and pretend to be sheep, and so get in among the flock and because their appearance is just like the sheep they can (spiritually speaking) rend and destroy a goodly number of the flock oftentimes before anyone is aware of it. And how do they do this? In Matt. 24:24 we have these words, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Let us take notice to the fact that these false prophets (preachers, teachers, etc.), have great power, so much so, that, by just looking at them through the natural eye, they seem to be true ministers of Christ, because they are filled with the spirit of the devil, to the extent that they can preach loud and forceful sermons. Yes, they will have some sound doctrine mixed in their sermons, too. And their mouth speaketh great swelling words, having men's persons in admiration because of advantage. (Jude 16.) And this they do not only from the pulpit, but through the press they fill the whole land and nation with false doctrine. And yet oftentimes these are the men who are bidden Godspeed personally and through the press. We have seen much of this in times past, and that should be an admoni-

tion to us, and we should profit by it. In 2nd Jno. 10:11 we have these words, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." But unless we are acquainted with the sound of the Gospel we will not know when there is an uncertain sound given, and therefore will not be able to discern between these false prophets and the true minister of Christ. The great apostle Paul says, in the church he had rather speak five words with his understanding, that by his voice he might teach others also, than ten thousand words in an unknown tongue. (I Cor. 14:19.) Again in Col. 2:8 he says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Brethren, let us take the warning. Right here is one of the chief things, especially of late years, that has been the downfall of the church, and may we make every effort to prevent this same downfall in the future. Now, let us turn to 2nd Pet. 2 and read carefully and prayerfully and see how the age in which we are now living corresponds with what is mentioned in this chapter, and also on which side we as individuals stand. It is possible for each one of us to know if we will.

—New Freedom, Pa.

OUR WORDS.

Cora L. Stacy.

"If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart, this man's religion is vain." (James 1:26.) A person who is continually speaking evil of others, and can't see anything but their faults and failings to talk about, we know that he is not bridling his tongue, and that he is deceived in his own heart, and that his religion is vain!

If a religion is vain it is not worth having. It is like a vain hope which will deceive even unto the end of life; and perhaps those who were deceived in their own heart are the ones who will say in that day, "Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?" (Matt. 7:22.) We are admonished to be not deceived, for whatsoever we sow, that shall we also reap. "Whoso keepeth his mouth and his tongue, keepeth his soul from

trouble." (Prov. 21:23.) Surely we all would like to avoid trouble. Then, let us keep our tongues from speaking evil. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (1st Peter 3:10.) Everybody loves life, and wishes to see good days; therefore, let us bridle our tongues and then keep them bridled. "The tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature, and it is set on fire of hell." (James 3, 6.) We are always careful not to start a fire in the community that would endanger our neighbor's barn, his cattle or his home, but how much more careful should we be about starting such a terrible fire as that which James 3, 6 speaks of! What could be more harmful among our members, our neighbors, our friends, or our enemies than to start the fire of hell to raging! "Death and life are in the power of the tongue." (Prov. 18:21.)

Could we realize the extent of this truth surely we would be more careful what we say and how we say it! The tongue is full of deadly poison and when words are shot like arrows that enter the hearts of others, leaving stings which eventually may kill love, respect, and confidence, also happiness and peace, we can comprehend the meaning of death and life are in the power of the tongue. How important, then, it is that we should be careful that we "offend not in word for he that offendeth not in word the same is a perfect man". (James 3:2.)

If early in life we could learn these great truths and govern our tongues accordingly, we might save many a heartache for our friends, and a lifetime of remorse for ourselves!

May we never cease to pray as did one of old, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." (Psa. 19:14.)

—Melvin Hill, N. C.

REMORSE.

If all my past I could recall,
And live it o'er again,
I'd never do or say aught that
Would give another pain.

I'd bridle this vile tongue of mine,
The cause of all my woe,
And never speak an angry word
To either friend or foe.

I did not know the words I

said
Were quite such cruel things
Until they came back home to me,
Armed with a thousand stings!

They torture me from day to day—
Wring from my burning eyes
Hot, bitter tears that bleeds the wound
That in my bosom lies.

I weep, I mourn, I pray—my soul
With bitter sorrow filled,
Those words can never be unsaid,
My conscience never stilled.

The irony of cruel fate
Has so decreed that I
Should wound the ones that I love most,
For whom I'd dare to die.

Oh, that I might make all wrongs right,
Or somehow could atone;
Alas, alas, it is too late,
For some of them are gone!

Just retribution comes at last,
And brings to all their due,
We're sure to reap what we have sown,
The things we say and do!

—Cora L. Stacy,
Melvin Hill, N. C.

A SPIRIT-FILLED CHURCH.

D. W. Hostetler.

We must study this subject with the utmost care, especially a few texts of Scripture, as we shall come to them.

1. The essential nature of the spiritual life of the church. This is not altogether a Scriptural term, but the Book speaks about the "life more abundant", a "spirit-filled life", "the consecrated life", and "entire sanctification", "the life hid in Christ", and "men after God's own heart". Now, the spiritual life of the church is no higher than the spiritual life of the people composing the church. Sometimes we wonder why the spirituality of the church gets to a low ebb. About all we need to do is to turn the mirror of God's eternal truth on ourselves and we can see why.

The spirit-filled life is the operation and activities of the spirit of God in our hearts and souls; so the spiritual life of the church is that condition of heart and life in which the Holy Spirit has continuously, and in all free course, has an unhindered way. There are so many conditions and things we allow that hinder the operation of the Holy Spirit of God. We may step over the line into liberalism and draft

things into our system of activities that hinder the Spirit. We may step over the line in the other extreme and hinder the Holy Spirit's operation. Let us remember that the Holy Spirit leads into truth, and no other way. This is simply the life in which the spirit is not hindered. When we say "continuous" we mean continuous to the leadings of the Holy Spirit, and this involves a continuous denial of the self-life, and a continuous "no" to the carnal life.

One or the other must give way, so there is a continuous battle to be fought. Paul explains, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." In this text it is seen that there is a constant warfare in every individual between the flesh and the spirit, and the one must give way. It is said that, "Ye can not serve God and mammon. Neither can we serve two masters at the same time."

Paul in Romans 6 explains it as a life never yielding to sin. On this point he has this wonderful teaching: "For the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." Paul evidently means the gospel for he speaks in the present tense, and he recognizes the fact of this warfare in Christian life. But Paul further says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." There is a battle to be fought in the heart, the arena, and the victory comes through our Lord Jesus Christ. "I can do all things through Christ which strengtheneth me."

Paul further says: "And the very God of Peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." It is not possible to live so that you will not be censured, for even Christ was censured for doing good. Some folks do likewise today, but it is possible to live to that standard so we do not give occasion for censure. Jude presents it another way: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." To walk in the Spirit as Paul directs will keep us from falling and final-

ly will present us faultless in the presence of His glory with exceeding joy.

2. The manifestation of the Spirit-filled church. The proof is twofold:

(a) In life and character. That means it will manifest itself in service in that the spirit has unhindered possession and full operation of heart and soul, and makes itself known in service. The best way to instill the great principles of Christianity into a man's heart is to get by the side of him and live it into him. People recognize that the apostles were uneducated men, but they knew that they had been with Jesus, for Jesus had told them that when the Spirit of truth would come upon them he would bring all things to their remembrance, "whatsoever I have said to you". Here it is manifested in their lives and that too by the Holy Spirit of God having full unhindered possession and control. They preached the gospel, not with man's wisdom, but in power and demonstration of the Holy Spirit. They were assembled together and were filled with the Holy Spirit. They prayed, with such power that the very foundation of the devil was shaken.

So to sum it all up, the eternal principles of holiness that revealed to man in the Book of God must be applied to, and brought to bear upon, the circumstances of our daily lives, by the Holy Spirit himself operating, controlling, illuminating, and enabling the natural powers of the soul to live soberly and righteously.

3. Shall we maintain this standard of spiritual life in the church? We read in the Book that we are to build up ourselves on our most holy faith, and pray in the Holy Ghost, and keep ourselves in the love of God. Jesus further says: "As the Father hath loved me, so have I loved you: continue ye in my love." We continue in him by keeping his commandments.

We shall be able to maintain this Spiritual standard in the church, by renewing of the mind, by studying God's word, and meditating in his truth, and by continuing in prayer. Let me conclude by raising this question: What about the Dunkard Brethren in the light of this consideration?

—Angola, Ind.

It isn't the good that you dream of doing, or the evils that you mean to conquer tomorrow, but the good that you accomplish, and the evils that you conquer each day that shall make or mar your future happiness.

NEWS ITEMS.

Carlisle, Pennsylvania.

The Lower Cumberland Dunkard Brethren held their Love Feast in Mechanicsburg on May 9th and 10th. The following visiting ministers were present: Elder S. P. Van Dyke, Elder D. S. Flohr of Waynesboro, Brother A. G. Fahnestock of Lititz, Brother John Royer, Brother J. D. Gibble of Bethel, and Elder A. B. Rice of Mt. Dale. Elder Van Dyke officiated. They gave us some very good messages from the Word of God.

On Sunday, April 26th, we were made to rejoice when two precious souls were baptized by our Elder Jacob A. Miller into the Dunkard Brethren Church.

—Sister Ruth V. Lebo,
Carlisle, Pa., R. R. 7.

Oakland, Maryland.

The Dunkard Brethren Church, Swallow Falls congregation, met in council Saturday, May 2nd. Elder P. B. Snyder and also Elder Dan Flohr were present. Officers for both Sunday School and church were elected. Brother P. P. Snyder was elected Elder in charge for a term of three years. Many matters came before the council, some of which have not been adjusted as yet, but we are hoping that these matters will be cleared up in the near future.

Brother Flohr preached Friday night, Saturday night and Sunday morning; very able sermons.

On Sunday morning our Elder, Brother Moses Fike, on May 10, preached for us here a very interesting sermon. Brother Fike is past 93 years old.

We earnestly solicit an interest in the prayers of all of God's people in behalf of our congregation.

—C. B. Sines, Clerk.

Waterford, California.

According to arrangement of previous council, the Waterford church met May 2, 6 p. m., for the Love Feast service, with Brother J. A. Root officiating, Brother S. S. Garst assisting. Thirty-four members surrounded the Lord's table. Some of our members live as far south as Beaumont, Calif., and north to Chico. None were here from afar.

One was received from the Church of the Brethren, and one reinstated to membership before the feast. Our elder in charge, Brother S. S. Garst, lives 68 miles away, but has been present every Sunday ex-

cept four for more than three years, and two of these Sundays he was away on other church work.

I came to this congregation about seven months ago and I am glad to be permitted to be with the Brethren each Lord's Day and Thursday evening. May the blessing of God attend every good word and work.

—A. B. Van Dyke,
Waterford, Calif.

Sinking Spring, Pennsylvania.

We, the Sinking Spring congregation, with Clayton Weaver, presiding elder, held our spring Love Feast on the 3rd of May. Had a beautiful day with good attendance and good interest, as well as spirit filled sermons. One of the best Love Feasts held in this part of the district.

Members were present from York, Mountaindale, Md., Mechanicsburg, Bethel and Lititz, which included nine ministers and elders. The examination service was preached by Brother Arthur Rice from Mountaindale, followed by Brother Jacob Miller from Mechanicsburg. Brother Rice also officiated at the Love Feast. About 50 members surrounded the tables while quite a few visitors looked on. The meetings were enjoyed by all.

We wish to thank all those who were present for helping to make the meeting a success and give all a hearty welcome to come any time. We are few in number but have spiritual meetings. Anybody passing by, their presence will be greatly appreciated.

—Monitor Correspondents,
Sinking Spring, Pa.,
Elmer Wickle, Minister.

OBITUARY.

David Christopher Throne.

David Christopher Throne, oldest son of Henry and Rosanna Throne, was born in Richland County, Ohio, Nov. 4, 1849. He departed this life May 1, 1931, at the age of 81 years, five months and 27 days at his home near Alvordton, Ohio.

He was united in marriage to Mary Long Oct. 7, 1875. To this union were born two sons, Charles H., and Henry Earnest. Later they took into their home an infant babe, Nettie Skinner, whom they cared for until the death of his wife, Jan. 31, 1901.

In March, 1902, he was married to Mary A. Throne of Pioneer, Ohio. While young in years he united with the church of his choice and re-

mained faithful until death. In 1881 he was called to the deacon's office.

The greater part of his life was spent in and around Pioneer, Ohio, until the last four years, when part of the time he and his wife were cared for in the home of his step-son, Harve Throne, of Alvordton, Ohio.

During his long illness he bore his afflictions without murmuring. He leaves to mourn his departure his companion; two sons, Charles H., of St. Louis, Mich.; Henry Earnest of Cleveland, Ohio; two step-sons, George S. Throne, of Pioneer, Ohio; Harve L. Throne, of Alvordton, Ohio; seven grandchildren, one great-grandchild, six step-grandchildren; two brothers and three sisters and a host of other relatives, friends and neighbors.

For many years he traveled
Among life's rugged way,
He has gone to loved ones,
In that land of endless day,
Life's journey now is over,
His trials are all past,
With Jesus sweetly resting,
Safe—safe home at last.

Call not back our loved one,
Anchored safe where storms are o'er,
On the border land we leave him,
Soon to meet to part no more,
Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We will at this solemn meeting,
Calmly say, "Thy will be done."

Funeral services were held at Walnut Grove Church, Sunday, May 3, conducted by Revs. D. W. Hostetler and D. P. Koch; burial in Floral Grove.

—Mrs. Loma Cook,
Montpelier, O., R. R. 3.

OPEN OR CLOSE COMMUNION, WHICH?

By D. S. Flohr.

Having been charged with asking a member of the Church of the Brethren to commune with us (which is not correct), I give the following:

First, we consider open communion wrong. In my mind, open communion with present feeling and apparent results is to desecrate that which should be held most sacred. None, with it, can love the rite so well. It is known where we as a people are known at all, that we hold as doctrine of the church, and of the Bible as well, that faith in God, re-

pentence in full, baptism by trine immersion for the remission of past sins, are essential to membership in Christ's church; that Christ did to His people forbid war, and then, shall we commune with those who install the Boy Scout movement in the church, which is the very hotbed of war? and a host of other sins; that he has marked out for His people some duties as plani as words can make them; and that we as a people try to obey each and all of these while a large part of our Savior's words is by other professors passed by unheeded. Now, knowing these facts, and knowing also that no apparent good has resulted to those who have held free communion most, can any man with reason ask of us to hold open communion with anyone, or with all the churches surrounding us? Has anyone a right to expect it of us? I think none should ask it or expect it, and for these reasons think the demand, when made of our people, to be unreasonable. Again, could anyone feel edified in the least to either partake with us, without first obtaining membership, or to see us partake with others, when their faith and practice are in the condition they are? No one is edified without full agreement. Every man may admit that Christians might hold a social feast with one another, but their present divided and distracted condition does most emphatically forbid a religious one, and most especially when we would call it the Lord's Supper, and a love feast. Another reason why open communion is wrong is because the GREATEST BOOK says that whatsoever is not of faith is sin, and as we try to carry out the gospel teachings in our communion services and others, at least the greater part of them, hold their communion in the morning, or at noon, and then some both times; this would not be union and hence no communion, for where there is no union there can not be communion. It has doubtless been noticed that I have spoken of others. I did this to meet the charge so often made against us and will now only refer to the other, that of our people partaking at other's feasts. We oppose it as we do the other, and I feel that every argument will apply to this as well as to the other. I offer here but two reasons against this and then leave it. (1) There is no reason for it, and for that cause there can be no need of it. All our people can have an opportunity to commemorate the whole example of our Lord, and even if there

is only two or three that have met in His name. (Matt. 18: 20.) There is no excuse to give. (2) It is to do what our people have no faith in and therefore to them it is wrong, for here again it comes for whatsoever is not of faith is sin. (Rom. 14:23.) We, as a body, favor close communion, and we, as a body, also feel we have the truth. This when we do have it, is safe in our hands so long as our body does not make one of two changes, to-wit: does not adopt an open communion or a salaried ministry. I do not offer these as an appeal to your weakness, but to your intelligence and sound judgment. To have one of these is to get the other. To adopt an open communion would give nothing to aid but much to hinder. To adopt a salaried ministry is to place the church in the hands of a few who care more for the fleece than for the flock; who work les for souls than for their wages, and they will give up the essentials to increase the bulk even though they do know it is wrong, giving up one practice after another and will in time take every guard away, save that of the purse—will do much to enlarge its name and number, but not much for its purity and its peace, and in this condition its holiness will flee, its power will die, and its glory will depart. I, of course, do not oppose giving aid or comfort to those who devote all or much of their time to the Word, and also those in need, but I do oppose paying a man for his idleness simply because he is a preacher. This makes money a key to the church and a hinge to the truth. It in most cases turns the eye from the truth and seals the mouth of the minister. But when a man preaches for the love of the truth he is very apt to let it all come out. (My brethren, "Preach the Word, and let us bear one another's burdens, and so fulfill the law of Christ." Gal. 6:2.) And now, kind reader, let it not be so much a question as to who is liberal, and who is not, as it is to feel whether or not we are getting ready for that great and grand marriage feast of the Lamb, to be held at the close of time, and when man redeemed shall be guests at the table, angels looking on and CHRIST, the SLAIN, to be the minister to come forth and serve.

"Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh." (Matt. 24:44; Luke 12:37-40.)

Shady Grove, Pa.

TAKE HEED HOW YOU BUILD.

We are building day by day
In a good or evil way,
And the structure as it grows,
Doth our inmost selves disclose.
'Till in every arch and line
All our faults and virtues shine.
We may build a castle grand
Or a wreck upon the sand.

Do you ask what building this,
That can show both pain and bliss?
That can be both dark and fair,
Lo, its name is character.
Build it well whate'er you do,
Build it straight and strong and true.
Build it clean and high and broad,
Build it for the eye of God.
—Selected.

One failure to overcome a known sin in your life should not discourage you to the point of ceasing all efforts to be conqueror.

Do your best today, and then each new day strive to do your best, and thus slowly but surely you shall attain that high standard of Christian living that your soul is, or should be, longing for.

H. B. YODER, Clothier

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TO CONFERENCE AND RETURN.

On May 30, in company with Brother W. H. Kinny, we took our place in my "Lizzie" and started for Ludlow Falls, Ohio, where our 1931 Conference was to be held. The weather was fair, and nature at its best in spreading a coat of verdure over hill and dale, and the forest alive with the song of happy songsters, and the lowing herds were browsing the meadows so lately changed from their wintry brown into green pastures, and all life bouyant and jubilant at the return of the warm days and balmy winds of spring-time.

Past fields of cotton just peering through the ground, corn racing to get ready for the cultivator and fields of waving grain, tingeing with yellow and occasional new-mown meadows, Lizzie trundled along at her ordinary pace of 25 miles an hour. Rather slow, you say, for a 400 or 450 mile drive. True, but a Ford has the record for "taking you there and bringing you back".

All was going well, and in a few hours we had crossed the modern traffic bridge of steel construction over the Mississippi River at Cairo, Ill. Here we resumed our journey, now over Route 2, Illinois State Highway. We were going up the line at our usual rate unmindful of care or danger, mishap or trouble, when all of a sudden a loud clap and a limping car evidenced a "blow out". A "spare" tire and a patched tube soon remedied this, and we continued on. Soon, however, we were reluctantly convinced our troubles had only begun, and after rubbing out three tires on "pigeon-toed" wheels we learned all was the result of being "out of line".

This being remedied in an auto hospital all went well so far as Lizzie was concerned until a spit-spat, spit-spat in the engine told us she needed a new timer. This being sup-

plied she returned home nothing the worse but the wear of tubes, timer and tires.

This being "out of line", which caused the wear and tear is suggestive of life conditions. When we get out of line in the great journey of life there is likely to be wear and tear.

And the sad part of it is, we rarely, as in this instance, find it out until much mischief is done. It is said "the little foxes spoil the vines". So the little evils of life have wrecked many an institution and many a character.

Faithful to her duty, Lizzie landed us safely at Englewood, Ohio, 7 p. m., Sunday, the 31st, and so eager to go when we found it out we had gone five miles too far and had to return to Englewood, for here we were to leave Route 40 for 48 when an eight mile run would land us at Conference grounds. We dropped into the church at Englewood about 8 p. m., where services were being held, just as services were ended.

The night was spent in the congenial home of Brother Ezra Beery, and by 9 a. m., June 1, we were on Conference grounds. Here we soon met many old and some new acquaintances.

Dinner being served, 2 o'clock, the time for joint board meeting, soon rolled around. This was followed by the usual regular board meetings, which consumed the afternoon.

After the evening services we retired for the night and enjoyed sweet rest until the morning.

Tuesday forenoon was spent visiting and listening to sermons by different brethren selected for the occasion.

Afternoon at 2 p. m., the elders met in standing committee sessions. Some perplexing problems claimed attention, all of which were amicably adjusted and satisfactorily disposed of in a brotherly way.

Wednesday at 9 a. m., Conference was opened by the retiring Moderator, Elder J. L. Myers, of Pennsylvania. The credential committee reported 71 delegates present. The new officers, consisting of Elder Jacob A. Miller, Pennsylvania, Moderator, Elder Ralph C. Eller, Kansas, Writing Clerk, and Elder Thomas C. Ecker, Maryland, Reading Clerk, having been previously elected by by standing committee, now took charge and the Conference was ready for business.

A small amount of unfinished business was soon disposed of and then new business consisting of several papers sent up from the churches was tak-

en up, and after considerable discussion conducted in the finest Christian spirit, all was disposed of to the general satisfaction of all.

The one paper of most concern was the correcting of the decision of last year on the divorce and remarriage question. By mutual consent it was decided to vote on that paper without discussing it, the result being that persons having two living companions are barred from membership.

It would seem a bit surprising that the answer to so important a question should have no Scriptures attached or appended to it. This may be expedient in the "present distress", but it is a serious matter to say to one-seventh of our fellow countrymen, "There is no salvation for you." To this idea, it takes an abundance of self-restraint and silencing of conviction to be reconciled.

As a whole, the work of Conference was, in general, satisfactory to those present, and all returned home feeling we had a fine meeting, and a fine Christian spirit was manifest throughout, for which we should thank God and feel encouraged to press onward.

GOD IS CALLING.

By J. F. Britton.

In the 16th chapter of Numbers, we have a sad and deplorable scene and record of anarchy and dissension, in which we see the awful results of a wilful disregard and disobedience of God's laws and commandments.

To get the full force and a clear conception of the subject under consideration, the reader should read carefully the whole chapter, and note God's "Call" in verses 21 and 24: "Separate yourselves from among this congregation, that I may consume them in a moment. Speak unto the congregation, saying Get you up from about the tabernacle of Korah, Dathan and Abiram."

In response to this "Call", Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him, and he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little chil-

dren. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works: for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me, but if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye understand that these men have provoked the Lord.

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation."

What an awful execution and a retribution for arrogancy and wilful disobedience to God's laws and commands that was, but who will be so presumptuous as to assume to question the majesty, justice and wisdom of the Eternal God, whose laws and commands are immutable. Thus we see that that Divine visitation of God's wrath was incurred by refusing to be subject to the laws and commands of God, through Moses.

The three first verses of the chapter under consideration disclose the arrogancy and stubbornness of Korah, Dathan and Abiram, and their colleagues of "two hundred and fifty princes of the assembly, famous in the congregation, men of renown", when they arrayed themselves against the mandates of God, "that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue", as a continual reminder that they should not disobey and go counter to God's instructions. (See the last four verses of chapter 15.) Therefore this thrilling record of Israel stands upon the Sacred Page, as a warning, and an incentive that we should not lust after evil things, and go counter to the "thus saith the Lord". Hence, it is only a delusion and folly to assume that one can disobey and go counter to the mandates of the Eternal God, and not suffer the consequences.

And now, inasmuch as God is eternal, infallible, omnipotent, and in "whom there is no variableness, neither shadow

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of turning''; who "is a discerner of the thoughts and intents of the heart'', before they are expressed either in word or action; yes, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.'' Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect to heed the mandates of Him who speaks with Divine authority.

It is, therefore, reasonable, logical, and safe that the followers of Christ ought to heed and "observe all things whatsoever'' are taught in the Gospel of Jesus Christ. And Jesus is calling through His Gospel, saying, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darknes? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols, for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'' (II Cor. 6:14-18.) This call is both psychological and urgent that the people of God cannot affiliate and confederate with

the various organizations of the world.

In the 18th chapter of Revelation, the Lord is "calling" loud and urgent from heaven, "and I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities". By virtue of this Call, coming direct from heaven, it is imperative, and should appeal to every rational man and woman who has an interest in their greatest and highest welfare.

In the last chapter of Revelation, we have the last "Call and message" of mercy the world will ever get: "And the Spirit and the bride say, Come; and let him that heareth, say, Come; and let him that is athirst come, and whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Dear reader, have you heeded and responded to the Call of Jesus by making your "calling and election sure with Him"?

Oh God, breathe upon thy people, and quicken their hearts with the Holy Spirit, that they may reverence Thee in all of thy requirements. Amen.

—Vienna, Va.

SOME EXPERIENCES OF A BOOK-LOVER.

B. E. Breshears.

(The purpose in the following article as the reader can discern is to call attention to the great prevalence of books which either in part or to the last degree discredit the Bible. Some of the former of these, it seems, are getting into the list of books supplied to ministers under "The Gish Fund". The article was written for the Gospel Messenger. I am sorry to ask the editor of this paper to print it if he should see fit, but thought that if he should see fit to do so it might help a little for the truth's sake, and that this might be better than to consign it to the scrap-basket.)

The selection of books for

reading is a problem surpassed in importance only by that of selecting our associates. We are influenced for good or ill in the one case as in the other. Even with the best of intention and desire it is possible to be deceived and misled. The great mass of printed matter, books, papers, magazines are made to sell mainly, and to great extent without regard to possible good or evil to result to the reader.

The Bible is the one book above all others. By it we may gauge the merits of other books. It is the Book of Books. It is sixty-six books in one, and God is its author. It contains the wisdom of God and the power of God is with and behind it. Without it we may not know from whence we came, who we are, and whither we are bound.

There are millions fo other books. Truly "of making many books there is no end". Some of these are wise and many more otherwise. The first are wise because they give light and lessons of truth to the reader. Those otherwise are such because they have admixtures of error and thus obscure the light, or because they divert the reader and beguile and cheat him of his time.

Speaking from experience, I have from an early age been a reader and lover of books and believe it is hard to overestimate their influence, especially upon the young. Upon learning to read, the illustrated family Bible in the faraway home was to me a source of delight. Many lessons of truth were learned as we children were permitted to carefully turn its pages and read its stories. It was even then a mine of wealth. Those who know the Holy Scriptures even from a child they are able to make wise unto salvation. They are a constant source of the deepest joy and comfort, and the more so as the years roll by bearing us onward to the great unknown —unknown but for this one Book.

Choosing books among so many and which are to be had so easily is no easy matter. Where there are children who are ardent readers it is a source of disturbing embarrassment if not of perplexity. In many cases one has to wonder if the public library is not more of a public nuisance. There are few things more diverting to young minds than the constant indiscriminate reading of books thus supplied.

As to books treating religious subjects I have learned we may not judge of the safety or value of a book by its

title. This is indeed the case in recent years. Poisonous packages are labeled so the contents may be known. Not so the poisonous books. Many books are put forth with deceptive titles. Many authors have written books and the contents are literal denials of the thought suggested by the titles. They are sailing under false colors and their books are wolves in sheep's clothing.

I have a number of books awaiting the bonfire selected for their true sounding title and bought because they seemed to be a bargain in price. I am wondering about the experience of others in this same way. Two attractive looking books are lying by me. One has the title "Progressive Christianity" and the other "The Promise of His Coming". The first treats of the progress of infidelity. Its author tells how men or the churches are progressing in recent years since they have learned to deny and set aside nearly every principle of Bible teaching which to the author has no authority unless it agrees with **modern reasoning.** He quotes from Thomas Paine and calls him the great American who was libeled by his enemies. The modern reasoning is doubtless along the line with Paine and Ingersoll. The author of the other book is a "Professor of New Testament Literature" in a certain "School of Religion". He is a Ph. D. D. D. From his standpoint there is no such promise as the title of his book would indicate and he urges his readers to consider every reference to it in the Bible as originating from myths of the long ago among befuddled heathen and Jews in the darkness of ignorance and superstition. These are two cases only and I could give many more.

From a publishing house dealing in new and used books I secured some long-desired books which have been highly valued by ministers the past hundred years. Some of these by well known authors I would hardly part with. But venturing on an offer of one hundred books at what seemed a very low price, perhaps less than one-tenth of that of the original publisher, I received 120 all new well bound books. They were to be, as I thought, all religious books and there were many desirable titles but the selection was to be left to the seller. However, I requested that if there were any of the so-called "modernists" books they should be excluded. I had no use for them. I learned that this was futile. Book sellers perhaps know little and care

less about the contents of the books they sell. In the lot there were some fifteen books of music mostly suitable for religious services. There were 10 or 12 of fiction. The rest nearly all treating religious subjects were a conglomeration of good, bad and indifferent. In six or eight months I have been able to pick out a few fit to be in the collection of even the scrupulous. But the segregation of such a mixture is a task no busy man would wish for. It is a question if the mass should not be burned entirely rather than risk the reading of them by younger people in after years. How many may prove like the two mentioned is to be found out.

Through the general gift of our departed Brother and Sister Gish, our ministers have been greatly helped and the church has reaped the benefit in years past. I have not read so many of those lately offered. For some reason I could not feel interested in the titles. Other ministers have expressed themselves so. But I have read a couple at least of which I doubt if Brother Gish were living he would approve. In fact, I feel almost certain he could not. It is with deep regret that I would say it is my sincere opinion that serious mistakes have been made in supplying certain of these books to our young ministers.

Under the Gish Fund I ordered two of "The One Volume Commentary", one of these a gift for a young minister. As I speak of this book it might be well to say that the author of books, being human, may make mistakes and we may have to decide for ourselves whether we can accept his views. But readers are also human and may be led to make mistakes. But in my humble judgment, this author is entirely unsafe and sets a precedent which if followed will lead far afield. If we start to chop the Bible to pieces where will we land in the outcome? If one individual may chop out one passage or one book of the Bible, why may it not be done in the same way and to a greater extent with others? This is just what has happened and is happening and God's Book no longer thought what it claims to be. Thus the faith of people is overthrown. Must we conclude that it was impossible for God to give us a true book and did He fail in the attempt?

The author of this commentary has decided that the book of Daniel is not to be considered as authentic. Daniel was not Daniel, but was an imaginary character. He was not

a prophet of the Lord. The entire story is based upon the experiences of God's oppressed people in the days of Antiochus some 400 years after the time claimed by the writer.

When I saw the disposition made of Daniel, I at once wondered about the fate of Jonah. I find that he, too, was disposed of in the same way. The story of Jonah "is an Old Testament parable", or instructive narrative. "Many Christian and Jewish expositors have considered the book a narrative of actual facts", but they are all swept aside as being in error.

Suppose we concede to the idea that the "Many Christian and Jewish expositors" were mistaken and for the lack of the help of these modern fellows were in error? We must even yet make adjustments of our faith. They lived entirely too late. Jesus, our all-wise and divine Savior, was also in error and they lived too late to inform Him before He committed himself about Daniel and Jonah. It's too bad. He refers to unfulfilled predictions "spoken of by Daniel the Prophet". "Many Christian and Jewish expositors" believe these yet unfulfilled. Likewise, He spoke on at least two different occasions about "the Prophet Jonas" and confirms the acount of Jonah and the "great fish" and Jonah's visit to Ninevah.

Going back a few decades it was exceptional for any learned man writing upon religious subjects or commenting upon the Scriptures to betray anything but a deep sense of reverence and veneration for the Holy Scriptures. An appeal to the Bible was considered final authority. Not so any more. Without evidence to the contrary, it is to be wondered if those who have received titles from the great seats of learning in recent years are to be trusted when it comes to alignment with the Word of God. This is indeed a sad, very sad, situation.

Authors, commentators, and preachers here or there proceed to point out the errors of this or that Scripture. It is not enough to make certain passages suit by referring to them as "figurative" or "symbolical" but plain Bible doctrines are denied and we are told that much of the former teaching of the churches cannot be made to harmonize with the knowledge of our time, and does not meet the needs of the people. So far has this liberty been taken that it is thought nothing for such latitudinarians to sit in judgment upon the Word of God. This accounts in part why so many

authors, mainly those whose education has carried them away and who, puffed up with worldly knowledge, have rushed into print to enlighten their fellows. Like many preachers these days many of these authors want to appear learned and to do so they will fall in line with those supposed to be higher up in the scale of knowledge. Indeed, it is getting to the point where those who would "contend" for a simple faith in the Bible are classed as "ignorant and unlearned".

—Omak, Wash.

POLITICS AND CHRISTIANITY.

J. A. Leckron.

The question with most people as to whether politics and Christianity are compatible is answered that it is, but we want to say that no fair-minded man or woman who reads the Word of God for the purpose of learning the way to heaven and eternal happiness, will learn that it is compatible. It is important to remember that it was at the death of our dear Savior that the devil received the title of prince of this world; and, as to his religious influence, he is called the god of this world, who blinds the minds of those who believe not. God did not call the devil the prince of this world till he had fully proved and tested it. But when it followed that satan wholly rejected his son, then the name was given him. When the true Ruler of this world was rejected, then it was plain satan was its prince. In the world the eager pursuit of gain is more ardent than ever, leading to less scruples in acquiring it. Pleasure also holds its sway over men, in defiance of Christ, as it did when there was no such motive to restrain them. War rages as it ever did; conquest and oppression range over a wider sphere than of old; while the nominal power of Christianity, with all men's boastings, has receded to smaller limits than in the seventh century, when it ruled over known Africa, filled Asia, and was almost the established religion of China. The world, then, has been evil almost from the beginning, for the horrors of idolatry cannot be denied. We are urged by some to help make its laws, to help choose its rulers, to hold office, to mingle in that department of its activities which, it freely acknowledges, is one of its most evil and corrupt. And we are told that Christians ought to be interested in the government of the

country to which they belong; that they should take part in politics, in order to purify them; that they ought to vote; that they should help to put good men in power, and to pass better laws; that they should hold office themselves, and use their influence for good. This sounds good, but what saith the Scriptures? Can we serve the countries in which we live by taking part in their politics, consistently with our character as described in the Word of God? Let's see what the Word says. In 1st Peter 2:11 we are called "strangers and pilgrims". Do strangers take part in the government of the country in which they sojourn? Or do pilgrims make laws for the country through which they pass? Surely not. Are we, then, any less truly foreigners here because it is heaven that is the land of our citizenship (Phil. 3:10), and the saints are our fellow-citizens? (Eph. 2: 19.) We are told repeatedly (John 15:19; 17:14, 16, etc.) that we are "not of the world", that is, that we are no part of its system. We must needs come in contact with the world system as long as we are in the world; but this contact is not fellowship. We are to be in the world, but not of it. (Jno. 17:16, 18.) We are to keep ourselves unspotted from the world (James 1: 27), for "the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." (Jas. 4:4.) What was the attitude toward politics of Him who left us "an example, that we should follow in His step?" (1 Peter 2:21.)

Did He take any interest in the political government of His country? Did He assist in putting into power the civil rulers of Palestine Did He help reform bad laws and make good ones? Did He take any part at all in politics? No. His conduct was the very reverse. When occasions occur on which, if politics be right for the Christian, the Savior must have declared Himself, when He uniformly puts them aside, when one of His hearers beseeches Him to engage his brother to divide an inheritance with him. (Luke 12:13.) Jesus refuses to listen to the matter or exercise even the lowly power of an arbitrator, and says, "Man, who made me a judge or divider over you?" If the Christian's duty is to take the office of judge or divider, Jesus would have taken it, as our perfect example of what is right; but He thrusts away with a firm hand the political element of the question, and

only warns the disciples against covetousness. Another question was raised by His countrymen, and referred for His decision—whether it was lawful to give tribute to the Roman emperor or not. This critical question must have drawn out the politician. Involved in it lay the right of the Romans to rule Judea and impose taxes at their will. The oppressions of the governor were before His eyes. Yet he bids the Jews pay tribute even to an idolater. Jesus, then, was not a politician. Am I a disciple of His? Neither, then, am I to be one. It is enough for the disciple that he be as his master. If Jesus did not intermeddle in civil government, it is because such conduct would not be pleasing to God. Jesus neither acted politically Himself, nor sanctioned it in others. To be engaged in politics, therefore, either as an actor or a speaker, is no part of my duty as a Christian, else the character of Jesus is not perfect. But His perfection is my pattern, and therefore it becomes me to refuse, as pointedly as He did, to mingle in politics.

What, then, is the Scriptural attitude for a Christian toward the governments of the wrold? To submit to them, and to pray for them, and I have never found any place in the Word where we should vote for them. We are to pay taxes, and submit "to every ordinance of man for the Lord's sake" (1 Pet. 2:13), and we are to pray for "kings and all that are put in authority" (1 Tim. 2:2). We are not to despise government, nor to speak evil of dignities, nor bring against them railing accusation (2 Pet. 2:10; Jule 9). If, then, we refuse to mingle in politics, it is not that we think politics is, in itself, wrong, but that we belong to another country, that is, a heavenly (Heb. 11:16), and we see that the world is evil (Jno. 17:15), and rejects the One we love. We wish to be separated from it, therefore, and to cast in our lot with Him. We are drawn upward, and beyond this scene, by union with Christ on high; willing to be despised, yea, rather to suffer shame for His name, while we wait for Him to come and take us to that city from whence we shall go no more out. Now, my dear reader, let's be consistent and ask ourselves this question: How can we, if there is another war to come soon or in the future, how can we consistently ask for an exemption from any service in the war? If we vote for the president of the United States we vote that he shall be commander in

chief of the army in case war is declared. Honestly, I don't believe we have any right to ask exemption if we vote and take part in the world system. Christ says, "My kingdom is not of this world". Then, if we belong to Christ's kingdom what business have we meddling in the kingdoms of this world?

—Greentown, Ind.

THE CHRISTIAN'S FUTURE HOME.

Sylvia Voglesong.

"In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you; that where I am there ye may be also." This place is a large city which lieth four-square. The length and the breadth and height of it are equal. The street of the city is of pure gold like unto clear glass. In the midst of the street is a pure river of water of life, clear as crystal. On either side of the river a tree of life, and the leaves of the tree are for the healing of the nations.

There is no temple in this city for the Lord God Almighty and the Lamb are the temple of it. Neither is there need of the sun, neither of moon to shine in it: for the glory of God does lighten it and the Lamb is the light thereof. And there shall be no night there, and they need no candle, neither light of sun; for the Lord God giveth them light.

The wall of this city is great and high, having twelve gates. On the east three fates, on the north three gates, on the south three gates, on the west three gates. This wall has twelve foundations, and the building of the wall is of pure jasper, and the foundations of the wall is garnished with all manner of precious stones, and the twelve gates are twelve pearls.

And the nations of them which are saved shall walk in the light of it, and they shall see His face: and His name shall be in their foreheads, "And He will dwell with them and they shall be His people and God Himself shall be with them and be their God."

"God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." Christ says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city, and they shall reign for-

ever and ever. But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that Love Him."

Now, let us see who shall enter into this blessed haven of rest. "Blessed are they who do his commandments, for they shall have right to the tree of Life." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." "Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in Heaven." (Matt. 7:21.) Had not the Jews as a nation rejected Christ, they would still have maintained the pre-eminence as the children of God, and as God's light bearers to the world. But on account of this rejection, they were rejected as God's peculiar people, and others took their place, and now bear the name of Israel in common with those who were first called that name.

This city will be for all nations of the saved; and yet all who enter therein will enter through gates on which are written the names of the twelve tribes of Israel. The name Israel will be perpetuated in the new earth state, and very appropriately, because of its meaning. All who shall share in that future home of the saved will be overcomers, those who do the (whole) will of God, those who obey (all) His commandments.

Christ recognized this division of the saved into twelve nations, in selecting His apostles. He chose twelve. He recognized it again when to the twelve he said, "Ye which have followed me in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." (Matt. 19:28.) And the apostles after Christ's resurrection and ascension themselves recognized it, when, to fill the place of Judas, who fell, they appointed another, in order to preserve the proper number twelve. Is it not worth while striving for this wonderful place that is prepared for us? More so than striving for the temporal things of this life which shall all pass away.

Oh, what a mighty change
Shall Jesus' followers know,
When o'er the happy plains
they range,
Incapable of woe!
In that eternal day,
No clouds nor tempest rise,
There gushing tears are wiped
away

Forever from our eyes.
—Mechanicsburg, Pa.

THE FINER THINGS OF LIFE.

D. W. Hostetler.

It would be a mighty fine thing to understand some of the mysteries in God's Word, but Inspiration saw fit just to state the facts, and not explain a great many things thus stated. For instance, in the first verse of the Bible we have it said that "In the beginning God created the heaven and the earth." Down through this first chapter of Genesis one mystery after another is discovered.

In the 26th chapter of Job, verse 7, we have this statement: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Here is a wonderful mystery; how the earth can hang on nothing is far beyond our comprehension. But it is true, nevertheless, because the Book says so.

We bother ourselves about these things that are hidden in mysteries; and some people say that they won't believe they are true because they can not understand them; this is narrownes in the extreme. Why not bother ourselves about the finer things of life? These are the things that have to do with every-day life.

Let us remember that the first and greatest thing in life is to love God with all our heart, and mind, and soul, and strength. Now, man is a triune being: soul, body, and spirit; and he is fourfold in his capacity. He is capable of loving God with all his soul, heart, spirit, and strength. Next to this, we are to love our neighbor as ourselves. Now, we should love ourselves to the extent that we want to have and enjoy all the rich things that God has prepared for us through Jesus Christ. To love our neighbor as ourselves is to do all we possibly can to bring to him the things that we enjoy in Christianity. The love of God in the heart will enable us to do this very thing; therefore, Paul says, "No man liveth to himself." In 1 Cor. 13 we read that love "seeketh not her own". Here is a wonderful principle stated: while we are living the Christ life, we are living for others. Love does not seek the ruination of anyone, but seeks the good things that will help others.

Now, I think we should consider things in the light of the facts as they really are and our relationship to these conditions, and to our best interest, and then conclude what

should be done. In our conclusions and determinations we must consider what effect our conclusions will have on our neighbors, brothers, or sisters.

Now, I do not mean that we should do things that will encourage wrong in our neighbors, brothers, or sisters; we should do the right things in a way that will enhance one another's happiness, thus going on and helping others to bigger and better and finer things in life. James has something to say about our sayings.

He says in the third chapter that the tongue is a small member among the members of our bodies. He speaks about putting bits in horses' mouths so they may obey us. He speaks about the great ships that are driven with fierce winds, but are controlled with a very small helm. So the tongue is a small thing and boasts great things. It says great things, it says good things, it prays, giving the expression of the heart. It blesses God, and curses men; ugly, mean, hateful, abusive, unkind, unholy, unloving, are some of the kinds of things that come from the tongue. and let us remember that the Good Book says, "From the abundance of the heart the mouth speaketh." "Doth a fountain send forth at the same place sweet water and bitter? Neither does a fig tree yield olive berries, nor a vine figs." Then the apostle goes on and reasons from a standpoint of wisdom and knowledge; that is, the wisdom and knowledge that come from above; with these, man may show a good conversation and system of works in humility. On the other hand, he reasons that if we have bitter envyings and strife in our hearts, we are not glorying in God and the Gospel, but we may be found lieing against the truth. But the apostle warns us that this wisdom that is full of jealousy, envy, and strife, is earthly, sensual, devilish.

"But the wisdom that is from above is first pure (clear, unpolluted), then peaceable (disposed to peace), gentle (well-born, refined), and easy to be entreated; easy to appeal to or approach, easy to get help from, full of mercy and good fruits, without partiality. The apostle further says, "Let everything be done without partiality, and without hypocrisy."

Peter one time said, "God is no respector of persons, but in every nation he that feareth God and worketh righteousness is accepted with him." So it is seen here that

God accepts the smallest and the poorest of folks if they work righteousness. Why should we not do our part to bring to them the means of salvation?

To sum it all up in a few words, it is our duty to do all we can to lighten one another's burdens and to enrich one another's Christian experience. I am fearful that many people, in their selfish way of thinking, in their effort to be good, lose love's shining letter.

—Angola, Ind.

EGYPT AND BABYLON.

There is a wide moral difference between Egypt and Babylon, which is important to understand. Egypt was that out of which Israel came; Babylon was that into which they were afterwards carried (Comp. Amos 4:25-27, with Acts VII 42, 43). Egypt expreses what man has made of the world; Babylon expresses what satan has made, is making, or will make, of the profesing church. Hence, we are not only surrounded with the circumstance of Egypt, but also by the moral principals of Babylon.

This renders our "days" what the Holy Ghost has termed "perilous" ("difficult") It demands a special energy of the Spirit of God, and complete subjection to the authority of the Word, to enable one to meet the combined influence of the realities of Egypt and the spirit and principles of Babylon. The former meet the natural desires of the heart; while the latter connect themselves with, and address themselves to, the religiousness of nature, which gives them a peculiar hold upon the heart. Man is a religious being, and peculiarly susceptible of the influences which arise from music, sculpture, painting, and pompous rites and ceremonies. When these things stand connected with the full supply of all his natural wants—yea, with all the ease and of God's Word and Spirit can keep one true to Christ.

We should also remark that there is a vast difference between the destinies of Egypt and those of Babylon. The 19th of Isiah sets before us the blessings that are in store for Egypt. It concludes thus: "And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and He shall be entreated of them, and shall heal them. * * * In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be

Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance." (Verses 22-25.)

Very different is the close of Babylon's history, whether viewed as a literal city or a spiritual system. "I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts." (Isiah 14: 23.) It shall never be inhabited, neither be dwelt from generation to generation. (Isa. 13:20.)

So much for Babylon literally; and looking at it from a mystic or spiritual point of view, we read its destiny in Rev. 18. The entire chapter is a description of Babylon, and it concludes thus: "A strong angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus, with violence shall that great city, Babylon, be thrown down, and shall be found no more at all." (Verse 21.)

With what solemnity should those words fall upon the ears of all who are in any wise connected with Babylon—that is to say, with the false professing church. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!" (Rev. 18:5.) The power of the Holy Ghost will necessarily produce or express itself in a certain "form" and the enemy's aim has ever been to rob the professing church of the power, while he leads her to cling to, and perpetuate the form—to stereotype the form when all the spirit and life has passed away. Thus, he builds the spiritual Babylon. The stones of which this city is built are lifeless professors; and the lime or mortar which binds these stones together is "a form of godliness without the power".

Oh! my beloved reader, let us see to it that we fully, clearly, and influentially understand these things.

—Selected,
Sister O. T. Jamison,
Quinter, Kansas.

HOW TO GET RID OF SIN.

By Chas. M. Yearout.

"Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19.)

In our former discourse on sin, we learned that sin is a deadly malady, leading to death.

When we have a disease preying on our physical bodies, we seek for a remedy that will counteract and cure the

disease, and restore us to health and vigor. Sin being a deadly disease preying on the soul, we want a remedy that is infallibly safe and sure in its curative powers. God has provided such a remedy in His plan of salvation. But in order to get rid of the disease of sin, and its direful results, the remedy must be taken or applied strictly according to the directions and instructions given in God's plan. If this is done, there can be no failure. Repentance is one of the first principles of the doctrine of Christ. He taught it in His first and His last teaching. (Mark 1:15; Luke 24:47.) The absolute necessity of repentance is taught by our Lord and Master in Luke 13:1-5. And Peter says: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9.)

Paul in his discourse on Mars Hill at Athens, in speaking of the various altars the Greeks had erected, had their idolatrous worship, says: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30.) All people, who do wrong, whether in the church or out of the church, must repent and make their wrongs right. **Repentance defined**: "Cease to do evil; learn to do well." (Isa. 1:16, 17.) It is not enough to cease to do evil things; but we must turn about, and do the things that are right. Repentance is a conviction of having done wrong, which leads to a reformation of life, and change of conduct. As some old preachers used to say: "The things I once loved I now hate; and the things I once hated I now love." This to a large extent is true in the experience of every truly converted man and woman. Repentance is the work of man. God never sinned, that He needs to repent; but man has sinned, ignored and transgressed God's law, and man must make his wrongs right. How? "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. 55: 6, 7.) It is very evident that repentance being one of the first principles of the doctrine of Christ, leads to a change or reformation of life. See II Cor. 7:9-11. Faith changes the mind; repentanc echanges the conduct, and baptism changes the relationship.

I have heard it said that a

"Godly sorrow is repentance." But the apostle says: "For Godly sorrow **worketh** repentance to salvation not to be repented of; but the sorrow of the world worketh death. The sorrow or repentance of the world is superficial, and does not lead to a reformation of life and change of conduct. It is momentary in its effect. As there are two kinds of faith: a living active faith, that works by love, and a dead inactive faith, that does not work at all. So there are two kinds of repentance, evangelical repentance, that is thorough in its effect, leading to a change of life and conduct; (b) the repentance of the world, a momentary sorrow for wrongs committed, but does not lead to a change of life or conduct, but leads to death.

Examples of Repentance.

"All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. 21:8; 22:15.) How may a person repent of lying? By sorrowing, crying, and praying for mercy? No, but by ceasing to tell lies, and always speak the truth, then get down on your knees, and humbly pray God to pardon and blot out the past, and He will do it. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I Cor. 6:9, 10.) How repent of these evils? You cannot wash them away with tears, you cannot pray them away; you must cease doing these evil things. "Cease to do evil; and learn to do well." "Let him that stole steal no more." After you have quit doing these things, then humble yourself before God, and in deep penitence ask Him to forgive and blot out your sins of the past. But how can a person repent of stealing? Suppose a person steals a horse or automobile. He becomes very sorry, weeps and prays earnestly to God for mercy and pardon, but still keeps the horse or automobile that he had stolen. Will God pardon him? No! He must make restitution. He must restore to its lawful owner the thing he has stolen. (Exo. 22: 1-4; Levit. 6:4; Ezek. 33:15, 16.) After he has made satisfaction to the man from whom he stole. Now call upon God for mercy and pardon. It is useless to weep and pray over evils committed, and then continue doing them. This is the repentance of the world and leads to death. "All un-

righteousness is sin." "The unrighteous cannot inherit the kingdom of God." Righteousness consists in doing right, and we cannot do right short of doing the **will** of God. Hence, disobedience disqualifies one to enter the kingdom of God. "Christ became the author of eternal salvation unto all them that **obey Him.**" (Heb. 5:8, 9.) And the same inspired writer in another place says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with. His mighty angels, in flaming fire taking vengeance on them that know not God, and that **obey not the gospel** of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." (II Thess. 1:7-10.) Thus it is made very clear, that only those who obey the Gospel of Christ, have promise of being saved, and permitted to enter heaven. How may a person repent of disobedience? By becoming very sorrowful, crying, and praying to God for mercy and pardon? Nay verily. For you are disobedient until you yield humble unreserved submission to God's holy will, nad obey from the heart the teaching and doctrine of Christ in all things commanded by Him. After you have made an unchanging resolution to obey God in **all things** commanded by Christ. Now manifest your sorrow and grief for your disobedience to the Heavenly Father, and get down on your knees, and pray earnestly to God to have mercy and pardon your past life of disobedience. It is all right to ask God to help you make good resolutions, and give you strength to carry them out; but it is useless to ask God to have mercy and pardon your wrongdoing, and then go ahead and do the same things over and over again.

Santa Cruz, California.

NEWS ITEMS.

Greencastle, Pa., R. R. No. 2.

We, the Waynesboro congregation, were very much pleased to have with us on Sunday, April 26th, Brother Walter Cocklin from Mechanicsburg, Pa., who preached a very able sermon. On the following Sunday, May 3rd, Brother Jacob Gibbel from Berks County preached for us. His

text was Luke 16-19 to 31, the rich man and Lazarus, a subject the writer has heard used more in the last three months by different ministers and different denominations than in the last three years previous to last March, and the writer sees much in that Scripture that has not been touched yet by the majority of the ministers. We held our spring Love Feast on May 16th. It was a spiritual meeting. Visiting ministers present were Brethren L. B. Flohr from Vienna, Va.; Walter Cocklin of Mechanicsburg, and Arthur Rice from near Lewistown, Md.; Brother L. B. Flohr preached two very able sermons. Brother Cocklin assisted in the examination services. Brother Rice, having tire trouble and getting confused in the town, was a little late in getting to the church in the afternoon. Brother Rice officiated at the evening services. The Brethren are all sound, able speakers and we invite them to be with us whenever convenient. The Brother who had applied for membership at our services at Pleasant Ridge on March 1st was received by the right hand of fellowship immediately after the examination services on Saturday. Brother Cocklin remained over night and preached on Sunday morning one of the most powerful sermons on Steadfastness, using as a text 1st Corinthians 15-58 and 2nd Peter 3-17. Brother Cocklin stressed very strongly the importance of us acquainting ourselves with God's Word that the Holy Spirit could direct or lead us to do just the things God would have us do, and then remain steadfast, unmovable (but we want to be sure we are living according to what Jesus taught), for the Holy Spirit never did or never will direct or lead other than the very teaching of Jesus.

—H. N. M. Gearhart,
Corresponding Sec'y.,
Greencastle, Pa.,
R. F. D. No. 2.

Wenatchee, Washington.

We, the Wenatchee Dunkard Brethern, met for a two weeks meeting beginning March 21, with Brother M. S. Peters from Waterford, Calif., and Brother E. Pratt from Albany, Ore., in charge of the meetings. Brother Allen Van Dyke brought them up in his car and he helped with the meetings very much in bringing those who had no way to come. On Sunday we had choice for ministers Brother James Peters and Brother D. B. Steele were elected. One sister of the Church of the Brethren was received into the

church. We were all built up and helped by the meetings. On Saturday evening, April 4, we held our Love Feast, with 30 members communing. The following morning we had choice for deacons. Brothers Elias Spurgeon, Ross Noakes, M. A. Wise were chosen, who were fully installed. Also, Brother Walter Steele and wife were ordained to the eldership, his wife being the sister who came with us during the meetings. We are now fully organized and are trying to do the work we feel the Lord would have us do.

—Dora R. Baughman,
Wenatchee, Wash.

Decatur Church.

I see in the Monitor of churches having a number of ministers. Why so many at one place and none at other places?

Who will answer the Macedonian call and come over and help us? The harvest is great and the laborers are few. Pray ye that the Lord may send laborers to help gather in the grain.

Any minister thinking of changing location please remember Decatur church. Our sainted minister is 82 years old. Is there any minister who is willing to sacrifice for the Lord's cause?

—S. L. Fouts,
Cerro Gordo, Illinois,
Box 472.

ANNOUNCEMENT.

The Pleasant Ridge Congregation will hold their Love Feast the 20th and 21st days of June, 1931, commencing at 10 o'clock. All day meeting. All have a hearty invitation to attend these. Five miles east of Montpelier, O., or 4 miles west of West Unity.

—Bro. H. A. Throne.

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THAT FIRST CONFERENCE.

In Acts 15 we have a record of the first and only conference held by the apostlic church so far as has been revealed in the Scriptures. Many things of interest, however, are to be learned from a study of this conference.

Paul and Barnabas had been doing a great work among the Gentiles at Antioch, Iconium, Lystra, and Derbe. They had told them that the Jews and their rulers at Jerusalem because they knew him not, had fulfilled the Scriptures in condemning Jesus. But that, while they crucified him and put him to death, God had raised him up and that through him and by him all that believe receive forgiveness of sins and are justified from all things from which they could not be justified by the law of Moses.

This enraged the Jews of those parts who "spake against those things which were spoken by Paul, contradicting and blaspheming". However, in "Iconium great multitudes both of Jews and Gentiles believed. At Lystra Paul healed an impotent man and was being accorded much esteem and was meeting much success when certain Jews from Antioch and Iconium, came and persuaded the people, stoned Paul, drew him out of the city, supposing him to be dead. He revived, however, and returned to Antioch from whence they had started on this their first missionary journey.

It was hard to turn even converted Jews from circumcision and the law of Moses. So, learning of the success of the work among the Gentiles, "certain men came down from Judea to Antioch and taught the brethren, except ye be circumcised after the manner of Moses ye cannot be saved."

This created quite a stir in the church at Antioch, "when therefore Paul and Barnabas had no small dissention and

disputation with them, they determined that Paul and Barnabas and certain other of them, should go up to Jerusalem unto the apostles about this question."

On arriving at Jerusalem "they were received of the church, and of the apostles and elders". But certain of the Pharisees which believed rose up, saying, it was needful to circumcise them, and command them to keep the law of Moses". Then "the apostles and elders came together for to consider of this matter". So the conference opened, and speech making began.

Peter now taking the stand, told them how a good while ago God had chosen him to open the way to the Gentiles and that Cornelius and others had become Christians without circumcision and the law of Moses, and God had approved the work by giving them the Holy Ghost as he did unto us, and purifying their hearts by faith. Now, therefore, why do you tempt God to bind a yoke on our Gentile brethren which neither our fathers nor we were able to bear.

Paul and Barnabas now took the stand and related what miracles and wonders God had done by them among the Gentiles. When they were through, James sees a solution of the case and rises to make a motion, telling them Peter's remarks were in harmony with the prophets who had foretold how the tabernacle of David was to be rebuilt and that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, and that he is now ready to make a motion to dispose of the case.

"Wherefore my sentence (motion) is, that we trouble not them, which from among the Gentiles, are turned to God, but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

This motion, while it did not mention circumcision and the law of Moses, the two things that caused the trouble, yet it was intended to cover both. This "pleased the apostles, and elders with the whole church, and they sent chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas and Silas", to carry the decision and confirm or witness to it. They also wrote "the apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia". They also told them they had heard that some had

told those Gentile Christians they "must be circumcised and keep the law of Moses to whom we gave no such commandment"; and that if they would live up to the motion made by James which became the decision of the meeting, they would "do well. Fare ye well."

And so the conference was adjourned.

Then Paul and his company, with Judas and Silas, returned to Antioch and called the church together and "delivered the epistle", which when it was read, "they rejoiced for the consolation". "Judas and Silas exhorted the brethren with many words and confirmed them". Judas returned to Jerusalem, but Silas abode in Antioch, and, after some days, accompanied Paul on a second missionary journey through Syria and Cilicia and delivered the decision of the conference to the churches, and so the work was ended, and the conference became a matter of history.

Now some observations with reference to this conference may be made in which some incontrovertible facts are established beyond all cavil or question, and for all time:

1. Here is a precedent for conferences to settle questions which concern the whole church. Even the great apostle Paul would not try to settle such questions in a local congregation for the whole church.

2. Circumcision and the law of Moses are not binding upon Christians now, "For if ye be circumcised, Christ shall profit you nothing", and Christ "took the hand-writing of ordinances out of the way nailing it to the cross." This means the Sinatic covenant, the ten commandments, for no other are said to be hand-written. All of these however, except the fourth, have been incorporated in intensified form, in the new covenant given by Christ.

3. Brethren is the scriptural name by which God's children were designated in apostolic times. The decision or minute of this conference was the only legal document ever enacted by the apostolic church and on it they placed their name which they used, and by which they were known, and that was brethren, and Jesus said, be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren.

4. This conference was held some 20 years after Christ died. John died about 100 A. D. So this conference served the church some 75 or 80 years. Why should it be necessary for us to have one

every year?

5. The decision of this conference was in the form of counsel or instruction: It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well. Grave as some of these things were, they did not say, "if ye do these things ye cannot be held as members of the church". While perhaps, it meant this, yet, the form in which they worded it, was more effective than if they had made it mandatory. Decisions may be made so abitrary and drastic as to provoke rebellion and insubordination.

SUNDAY SCHOOL LESSON ASSIGNMENTS. 1931-1932.

For Sunday, July 5, 1931: Matthew 1:1-25.

For Sunday, July 12, 1931: Matthew 2:1-23.

For Sunday, July 19, 1931: Matthew 3:1-17.

For Sunday, July 26, 1931: Matthew 4:1-25.

THE SOVEREIGNTY OF GOD

D. W. Hostetler

Sovereignty means quality, power, right, authority or status of a sovereign. It is the supreme power that determines or administers the government necessary to good citizenship. It carries the idea of dominion; therefore, the world in a sense is his dominion. We are in his dominion and become responsible to the great sovereign. In order for us to enjoy the benefits and blessings of the Divine Sovereign, we must render habitual obedience to the Diivne law.

God possesses attributes, and through these attributes he has revealed himself to the world. We must understand these attributes in an unlimited sense. They are:

1. Power. To this belongs omnipotence (all powerful), might, strength and ability. It is said that "God created the heaven and the earth." In this we see wonderful power. God was able to create the heaven and earth, which is to bring something into existence out of nothing.

2. Wisdom. To this belongs knowledge, understanding, perception (seeing and feeling) and discernment. From these terms it is seen

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that God is all wise, all understanding. We can not evade the wisdom of God. He knows all about us, for Paul says, "But all things are naked and open unto the eyes of him with whom we have to do."

3. Goodness. To this belongs loving kindness. We hear Paul say, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace in kindness toward us through Christ Jesus." God's loving kindness comes through Jesus Christ, and gives a disposition which delights in contributing to the happiness of others. In God all this is exercised cheerfully in supplying our needs.

Paul says: "Blessed be God the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." In that God is the Father of Christ, he is the Father of mercies; hence, Christ is the expression of mercies. It is the act of God extending his favors to us. God has exercised great patience toward us. (I Tim. 1:10.) God is compassionate toward us. Compassion is sympathy or pity. It is remarkable that in spite of all we do against God, he still exercises sympathy and pity. He is also benevolent. Benevolence is a disposition to do good.

4. Justice. To this attribute belongs righteousness. God is righteous, and Jesus Christ is his righteousness revealed to mankind. Paul says that the gospel of Jesus Christ is the power of God unto salvation to them that believe, and that in the gosple is revealed the righteousness of God. (Rom. 1:16-17.) God uses equity. God is no respector of persons. (Acts 2:34.) God judges according to life and on the bas-

is of truth. "The words that I speak shall judge men in the last day." God is faithful to his word, and to his promises.

5. Vengeance. "Vengeance is mine. I will repay saith the Lord." We read about the "wrath of God" being "poured out without mixture" upon them that reject Jesus Christ. Vengeance covers indignation, which is anger mixed with contempt. It also means hatred, anger, severity, jealousy and fury. (Psa. 103:6-12.)

I would point us all to Christ on the cross, shedding his blood for us. His blood speaks to the sinner. The first thing it says is Love; the second, Mercy; the third, Pardon; fourth, Acceptance; fifth, Adoption; and sixth, it whispers, Heaven.

TWO SERIOUS MISTAKES

J. F. Britton

Man is composed of body and spirit, and when this union is dissolved, we say that the man is dead. Therefore it is logical and stands to reason that Form and Spirit are correlative, and cannot be revoked without doing violence to God's decrees.

God has, in his Divine Wisdom, inaugurated in the economy of grace and in the plan of salvation, both Form and Spirit. The Form is the **external**, the Spirit is the **internal**. These are the Divine Dynamics which function through man, both inwardly and outwardly, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation". (Rom. 10:10.)

Jesus said to that renowned scholar of the Sanhedrin, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5.) These Scriptures verify and establish the fact that the economy of grace consists of both **internals** and **externals**. Therefore, it would be a serious and irreparable mistake, for one to assume or think that they can have one and not have the other.

The Apostle James recognized this fact, when he wrote, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hath faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:17, 18.) Hence, the rational conclusion is that Spirit and Form are inseparable by Divine appointment.

A principle cannot be maintained without a form, any more than water can be con-

veyed without a vessel. Thus we see that Spirit and Form are correlative, and it is a grave mistake to think that Form is sufficient of itself, to open the pearly gates for our admittance.

Speaking of those Formalists, the Apostle Paul says, "They profess that they know God: but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16), "having a form of godliness, but denying the power thereof; from such turn away". (II Tim. 3:5.) These Scriptures testify that form and profession are not enough to entitle one to enter that Eternal City, "whose builder and maker is God".

The other mistake under consideration in this article is made by those who are deceiving themselves with the delusive idea that they can attain admission into those mansions which Jesus has gone to prepare for those who love and serve him, with their claims of heart religion and sanctimonious services. To illustrate: one might have one of the best equipped pumps ever made, but it will not draw water out of an empty well; and on the other hand, a well may have plenty of water in it, but we must have some means of getting it out or it will do us no good.

Jesus gave the keynote to the whole matter when he said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (Jno. 14:6.) *And again, by virtue of his life of service to humanity, and obedience and submission to his Father's will. Wherefore, "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". (Phil. 2:9-11.)

In view of the teachings of those Scriptures, how unthinkable it is for poor finite man to assume to change or disarrange God's decrees. God, who created man with internal and physical possibilities, has imbued him with the power of volitional exercise. Therefore, man becomes responsible for his actions, for "out of the abundance of the heart, the mouth speaketh" (Matt. 12:34), and the hands act accordingly.

It would be sad, indeed, if we had no way of expressing our sympathies, appreciations and love to God, and our fellow man. But thank God, and praise his Holy name, that He

has so arranged and ordained that we "shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first commandment. And the second is like, namely, Thou shalt love thy neighbor as thyself, there is none other commandment greater than these." (Mar. 12:30, 31.)

This text is very imperative and makes it obligatory that man should render unto God a service impelled and actuated out of a heart of faith and love, expressed by words and deeds. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." Amen.

—Vienna, Va.

SIN—THE UNPARDONABLE.

By J. H. Crofford.

Notwithstanding the lengthy definitions given by lexicographers for sin, the Bible gives the most comprehensive definition in 1st John 5-17: "All unrighteousness is sin." There anything we do that is not right is sin, whether it be by commission or omission, and may not be confined only to the wrongs done directly against God, but to the neglect of doing good to His people. "Inasmuch as ye did it not to the least of these, ye did it not to me." And logically the opposite is true; a wrong done to one of them would be counted a wrong done to Him.

The first sin of record was committed at a prehistoric period by Lucifer when he aspired to be like unto the most High, the gravity of which we will refer to later.

As pertaining to the historic or present world, sin entered it by one man, Lucifer, the fallen—the devil, who tempted Eve, the weaker of the two of the then human family, and as a result "death passed upon all men for that all have sinned". While the sin rested upon all, it did not carry with it the displeasure of God to the extent of being unpardonable, and he accepted provisions for the appeasing of His displeasure made by the willingness of his Son to give his life as a sacrifice to atone for the sin, and again place man in favor and friendship with the Father. "For since by man (satan) not woman who was in the trangression, not Adam), came death, by man (Christ), came also resurrection."

That forbidden fruit, which was so pleasing to the eye, carried with it a death penalty for the eating of it. Adam, the first man from whom the whole human family sprang,

had now imbibed death which passed upon all his posterity. For as in Adam all die, even so in Christf shall all be made alive. (I Cor. 21-22.) The sacrifice Christ made paid the debt and we all make our advent into the world freed from the Adamic sin. "The blood of Jesus Christ his Son cleanseth us from all sin."

After we pass from the age of innocence to the accountable age, satan confronts us with legions of temptations, anything to have us displease God, and anything which displeases Him is sin. The first sin in the history of the present world was satan's contradiction of God's law to Adam and Eve. From that first sin all manner and degrees of sin originated, from the smallest to the greatest.

I remember when in my early teen age of hearing a distinguished minister and professor in a theological seminary say, in a sermon: "There are no big sins and little sins; a sin is a sin, and God hates a sin." We as parents know that some things done by our children grieve us much more than some other things they do. Our civil courts recognize the violation of some laws as much more grievous than others. The Mosaic law did likewise. Under the New Testament teachings, Jesus said to Pilate: "He that committed me unto you hath the greater sin." Again He said: "All manner of sin and blasphemy shall be forgiven unto men; but the basphemy against the Holy Ghost shall not be forgiven unto men." Thus we are taught that some sins do grieve God more than others.

At this point the writer kindly asks the reader to disabuse his mind of all previous teachings, conclusions and preconceived opinions and consider with an unpreujdiced mind the teaching of the Word.

In the first place we must take into consideration that the definitions given in our dictionaries to the words in our language are given in accordance with the present day usage. An adulterer is not necessarily a person who commits the act. Blasphemy may not be confined to words. (I Tim. 6:1.)

An unpardoned sin may not be the unpardonable sin. You may steal, defraud, covet, swear or kill, all of which will be pardoned on conditions, but if not repented of and pardon sought, will be met at the judgment bar as unpardoned sins. The continued rejection of the wooing of the Spirit by the sinner is unpardoned; he simply remains a sinner, being a free moral agent to accept

or reject the terms of salvation. The rejection of the call is secondary. The continuing in sin is his delight to the displeasure of God, who tires pleading with him and lets him continue in sin by giving him over to hardness of heart to believe a lie and be damned. Damned because he continued in his sins and not that the rejection of the calling was unpardonable.

The Bible records two examples of the unpardonable sin having been committed. When Lucifer was created he was given the prehistoric world as his dominion. Being exceedingly beautiful and possessed with great power and ambition, he decreed to "ascend into heaven and be like the most High." Thus he blasphemed the powers in heaven, the Godhead. Read Isaih 14:13-18. He committed the greatest sin it was possible for him to commit, there was no pardon for it, no terms of reconciliation, and the Lord said (Ezek. 28:17): 'I will cast thee to the ground" after which Lucifer was called devil, here is his origin as devil, and eternal destruction is his doom.

If you buy a property and the people do not recognize you as being financially responsible, say you bought it with John Smith's money, who is spoken against? Smith? No, you, of course. Jesus, when he cast out the devil was accused by the Pharisees who would not acknowledge his divine power attributing the power to Beelzebub. Whom did they speak against, Beelzebub or Jesus? Now, Jesus rebukes them for having spoken against Him, and warns them against speaking against the Holy Ghost.

God is first, Jesus second, and the Holy Ghost, third in the Godhead, then why should an offense against the Holy Ghost be reckoned a greater sin than one committed against one higher in position? When the Holy Ghost was sent to earth to function in his office, he came with the combined powers of the Godhead invested in him, therefore, a sin committed against him is a sin against the combined powers in heaven, the same as Lucifer's sin, and there remains no intercessor, nor one to whom to plead, therefore, there can be no forgiveness.

After a council and search being made in heaven for a sacrifice for the sins of the world, Jesus volunteered to come and give his life. He alone could be our intercessor with the father; he alone experienced the trials and temptations of the human family,

and what his life meant is beyond our comprehension. His life's course was ended by his betrayal by one of his professed followers, who became guilty of the blood of the only son of God, the most atrocious crime which it is possible for man to commit. When Judas realized his crime, he went and hanged himself, and, it was said, "it had been better if he had never been born". With the only advocate slain, there was no one to plead his case before God, consequently his sin was unpardonable. This completes the record of the second unpardonable sin as given in the Bible.

Is it possible for us to commit the "sin unto death"? Yes. We have in the church the emblems of His broken body and shed blood, which are intended for the giving of spiritual life, and how they are safeguarded by the instructions for a careful examination of ourselves to see if we are fit to partake of them. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Emblematically guilty of the murder of Jesus, placing curselves in the class with Judas. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Here we find the sentence passed without recourse, to everlasting punishment, which is the definition to damnation. "For this cause many are weak and sickly among you, and many sleep." For the cause of being guilty of the body and blood of Jesus, many are weak and sickly, no ambition or strength to labor; they are dead to the work for the Master; they only eke out their existence.

—Martinsburg, Pa.

DON'T PROCRASTINATE.

By Nancy D. Underhill.

A man had two sons, and needed their help on his farm. He asked one of them to do some work in the vineyard. This boy probably thought, "Why don't he hire someone to do his hard work? He knows I want to go to that ball game today. It's always do this or do that. I won't do it." So he went off to sulk. The old father went to his other boy then, and asked him to go and do the work that needed to be done.

"All right, father, I'll go," said Charley (we'll just call him that for convenience). Now Charley was an amiable, pleasant youth, always ready to make promises but very

careless about keeping them. So, after his father had gone to attend to his regular business some young folks came along and called, "Ho, Charley, ain't you going to the ball game?" "Where?" asked Charles. They told him where, and what teams were playing against each other. "Better get in and go along."

Now, Charles was a popular fellow, and he hated to refuse, besides, he enjoyed going some place more than he enjoyed working. So, after a moment's thought he said, "All right", climbed into the conveyance and was off for the rest of the day. His conscience whispered to him that he ought not to disappoint his old father, when he was depending upon him, but he hoped to think up some good excuse to offer, to appease the old man, so he would not get a scolding. "Any way," he said, "that work can wait awhile."

Meanwhile, the older brother (whom we will call Frank) heard his conscience whispering, "You ought not treat your father so; he's getting old, and he needs someone upon whom he can depend." So Frank was sorry he had refused his old father, and he turned around, and went to the vineyard instead of the ball game, and did the very best he could, all the work that he saw needed to be done.

Not long after that, the dear old father ceased to be able to speak to his sons any more on earth. Then Frank said, "O, I'm so glad that I went and did that work that he asked me to do the other day."

But how did Charley feel?

One day after church, two ladies met, having known each other only by reputation. Said the older lady, "I wish you would come to see me." "Why, I will," said the younger. So the older lady, lonely and feeble, so she could not go about except when taken, looked eagerly for the promised visit. It would have brought her such pleasure. But Anna thought, "Oh, I ought to go, but it's so hard to get off, and I must go to this place today, and to that other tomorrow, and must wash the next day, and bake the next." So she kept putting off the promised visit, week after week, until the weeks ran into months. Then, one day the paper announced that Julia had passed away. She no longer needed the cheer which Anna could have given, and how sorry was the latter, that she had not kept her promise to make the desired visit. Oh, friends Why put off from day to day the little kind things that we might do for some other dear soul? Father has a garmen

that is just a little bit too tight in one place. Would you fix it for him? he timidly asks, and we say, "Why, yes, certainly." But we let other things intrude upon our time until we forget father's modest request, and he continues to wear the uncomfortable garment. There's a mother, a brother, a friend, or maybe a mere acquaintance, who longs for a good cheery letter, such as we might write. But we let the days and weeks go by and do not write it, not realizing how a hungry, languishing soul would rejoice to receive a good, homey letter from us. Brother wants his ball sewed up where it's ripped, and we intend to fix it, but we just put it off until it's forgotten, and the ball is spoiled from lack of a few stitches which we could have placed in a few minutes. Maybe some article of our neighbor's has been borrowed. Do we neglect to return it until they regard it as lost?

Oh, the many opportunities for kindness we miss, because of procrastination; and how sorry we are when we find it is too late.

Maybe some who read this are putting off accepting the blessed Savior, intending to do it bye and bye. But bye and bye it will be too late. Don't wait another hour. Do it now. Now is the accepted time.

And whatever duty or opportunity for doing a kind deed is before us, let us attend to it **today. Now is the time!**

WHAT IS EXPECTED OF OUR DEACON BODY?

By Marion Roesch.

The Apostle Paul is the only inspired writer who gives any directions in regard to deacons and their work. We who have been in the church for some time and have had a little of the Lord's work entrusted to us realize what an advantage it is to have a reliable deacon body to come to for advice. Perhaps some of us as elders are too free to use our own judgments instead of going to the deacons for advice.

The deacons are called to their office for life but should they prove unfaithful they may be removed.

The requirements for a deacon are almost as high as for a minister, as recorded in I Tim. 3:8-13.

The inspired writer says, "Grave not double-tongued." I think this means to be a deep thinker, but don't say everything you think, and let that be absolutely the truth; along with this goes "temperance", which is important and necessary for any of us if we

would "present our bodies a living sacrifice, holy, acceptable unto God which is our spiritual service". (Rom. 12:2.) Another gospel requirement that is given for deacons is, "Not to be greedy of filthy lucre", or worldly gain. How many times do we see people, yes, brethren and sisters, who talk and act as though their present temporal life was the only thing they thought about? How about Matthew 6:33, "Seek ye first His kingdom and His righteousness." Isn't this a command as much as the "go ye"? Again, we read in Col. 2:21, "Touch not, taste not, handle not all things that are to perish with the using." Another requirement is, "Let deacons be husbands of one wife." How necessary that the leaders of the church be free from sin and adultery, that there may not be confusion in the family, and that their light and example may be respected among their associates.

The church has always considered the deacon's office to be important. In the 6th chapter of Acts the seven who were called to assist in serving tables and waiting on the poor are often called "deacons". That is what I understand the church expects of this office today, to visit and oversee the poor in the church, to assist and attend to the annual general visit, made from house to house prior to the communion. On this visit the members renew their vows of faith. They also have a right to ask an explanation of any part of church work they do not understand, and to hand in queries for the local church to consider sending to D. M.

In this way the church is democratic in form of government; in this way the church finds out the conditions of the church, both temporal and spiritual. Once in a great while a member will receive the visit and state that he is in peace and fellowship with all the members, when it appears later to their own shame that they are far from this. It is also in place for a deacon to assist the ministry in the opening of services, and to exhort when it can be done to the edification of the congregation. It is a joy to any man for his children to be obedient and respectful to his desires, so long as his desires are for the glory of the Lord.

Some of these requirements may seem hard to carry out, but Paul realized that he could do nothing of himself. Phil. 4:13.) "I can do all things through Christ who strengthened me." And then a wonderful blessing is given in I Tim. 3:13, and few of us have

any excuse for being weary in well doing.

I write this that some of our young members may not dread the appearance of the Brethren on the annual visit, but that they may realize it is for their spiritual good that this visit is made; sometimes there may be a poor family in the congregation that the membership as a whole are not aware of their circumstances; then, again, a member may feel that he has been slighted or offended by another; it might perhaps be no more than a misunderstanding, this can be reported to the deacons and often a good feeling can be effected without coming before the church, and all be happy again in the Lord. Matt. 18 is also appliable here.

—McClave, Colo.

REWARD.

J. E. Bryant.

"He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." (Heb. 11:6.)

The Bible history of the world had reached a point more than two thousand years from Adam before the word reward finds a place in relation to man. More than two milleniums had passed before the father of the faithful enters upon the scene. God had directed him to go to a strange country, and he went "not knowing whither he went". And the Lord appeared to him in a vision and said, "Fear not Abram, I am thy shield and thy exceeding great reward. This is not explicit, but much is promised. A shield is something to ward off, or deflect, that which would hurt or injure. If we were assured that such a condition was ours, a large part of our effort, now made, would be eliminated. We would not then have to be so much on the defensive, but always on the aggressive. Never receive a hurt or be injured by a would-be destroyer. This or more was promised in the "shield".

Then with that condition and the blessings arising out of it the Lord was to be his reward. This means that the Lord would be at the call of Abram in all times of need. As a shield he would protect him, as a reward his every want will be supplied. The Bible teaches that God is no respecter of persons. This being the case, God will be a shield and an exceeding great reward, to any who will, by his faith and obedience, be as truly worthy as Abram. When Abram was promised this he

took God at his word and immediately asked a great favor which was granted. (Gen. 15: 2.) Man is intellectual and hence might be supposed to be reasonable, but he has allowed many strings and cords to be attached. When under Moses obedience to the law promised only temporal blessings, the people were zealous. The Lord required strict obedience to many ordinances, and the sacrifices of many animals, the giving of tithes; and the people were faithful in this and they were blessed with flocks and herds and victory over their enemies, and these were all they expected. Which is the greater, Moses or Christ? Which the preferred economy, the law or the Gospel?

Which the greater reward, that under the law, or that under the gospel?

This life may be short, will be as compared to eternity. It is pleasant and enjoyable to have just such reward as was realized under Moses. Yet Solomon said after he had these in abundance, that they were vanity. But see the reward of the righteous under the Gospel! The law of Moses was the standard of righteousness then; the Gospel is the standard of righteousness now. And by it we will be judged. The economy of grace is the best system of laws that was ever given to the human race. The Brethren claim, and I think rightly, too, that our interpretation of the Gospel is the best; but what does it avail even though it is the best, unless it results in a better life than others whose doctrine is not so good? A people that has the best doctrine ought to be the best people. During the time of Christ's ministry on the earth the Pharisees claimed that they were obedient to the law, and the tradition of the elders; among them were lawyers who were well versed in the law of Moses and were highly honored because they could expound the law and the prophets. Yet Jesus said, "Woe unto you." And, to the chief priests and elders, that publicans and harlots would enter the kingdom before they would. Reward is promised for faithful service in obedience to the Gospel; and no greater reward has ever been offered. No kingdom, nation or people is able to bestow a reward that can be compared to the reward offered to the faithful under the Gospel. Behold, I come quickly and my reward is with me to render to each man according as his work is. How glad the laborer when pay day comes and the paymaster arrives with the

money; not lost or stolen in transit. The laborer is not disappointed. We confidently expect to receive the reward as promised. Work today, for suddenly the Master will come. While many profes to be His children, the reward will be for the faithful only.

—Grand Junction, Colo.

ELDERS AND MINISTERS, WITH THEIR ADDRESSES, IN THE FIRST DISTRICT OF THE DUNKARD BRETHREN CHURCH.

Congregation— Berean, Va.: J. D. Glick (E), Dayton, Va., R. F. D. No. 1; J. A. Racer (M), Luray, Va.; Lurty Haney (M), Dayton, Va., R. 2.

Bethel, Pa.: Joh nL. Royer (E), Myerstown, Pa., R. 4; Henry Kegerries (M), Jonestown, Pa.; Jacob D. Gibble (M), Myerstown, Pa., R. 1.

Bethel, Swallow Falls, Md.: P. P. Snyder (E), Deer Park, Md.; Moses Fike (M), Oakland, Md.; Dewey Shaffer (M), Larew, W. Va.; H. B. Sines (M), Oakland, Md.; C. B. Sines (M), Oakland, Md.; Walter Spiker (M), Sines, Md.

Broadwater, Md.: J. T. Greene (E), Lonaconing, Md.

Brushy Run, W. Va.: Henry Cunningham (M), Onego, W. Va.

Carthage, Va.: Roscoe Redd (E), Roanoke, Va., R. 3, Box 183.

Lower York County, Pa.: J. L. Myers (E), Loganville, Pa.

Mechanicsburg, Pa.: Jacob A. Miller (E), Mechanicsburg, Pa., R. 2; Walter E. Cocklin (E), Mechanicsburg, Pa., 27 East Coover St.; Robert L. Cocklin (M), Mechanicsburg, Pa., R. 5; Harry Smith (M), Mechanicsburg, Pa., R. 6; Benjamin Lebo (M), Carlisle, Pa., R. 7; Ray S. Shank (M), Mechanicsburg, Pa., 25 East Coover St.; J. H. Beer (E), Denton, Md.; Oscar Mathias (M), Hershey, Pa., 167 East Derry St.

Mountaindale, Md.: Arthur B. Rice (E), Lewistown, Md.

North Lancaster County, Pennsylvania: Adam G. Fahnestock (M), Brunnerville, Pa.

Ridge, W. Va.: Minor Leatherman (E), Burlington, W. Va.

Sinking Springs, Pa.: Elmer Wickel (M), Wernersville, Pa.

Vienna, Va.: L. B. Flohr (E), Vienna, Va.; J. F. Britton (E), Vienna, Va.; Ord L. Strayer (M), Vienna, Va.

Walnut Grove, Md.: T. C. Ecker (E), Taneytown, Md.; Geo. Bowers (E), Taneytown, Md.

Waynesboro, Pa.: D. S. Flohr (E), Shady Grove, Pa.; W. H. Demuth (M), Waynesboro, Pa., R. 4.

—Signed,

Ray S. Shank,
District Clerk.

EVILS OF CHURCH ENTERTAINMENT.

The following, which appeared in the editorial columns of the Herald of Gospel Liberty, Dayton, Ohio, contains so much that is well worth thinking about that we pass it along for the general benefit of all:

"It is getting to be quite fashionable, nowadays, to report frequent gatherings of the church for a good time, games, refreshments, ice cream and cake, and so forth, and so forth. We do not wish to criticize those who do these things, and yet we should be untrue to honest convictions if we did not say, Brethren, these things are crowding out the spiritual life of the church and greatly weakening the power of the church over the men of the world, and we believe the decline—we mean the spiritual decline of the church—will continue as long as the present drift toward worldliness continues. Perhaps you denounce us as wrong, but, brother, are you quite sure we are wrong in the sight of God? If you are, we suppose you will continue going in the same direction, but if you are not quite sure of it, then you will do well to be much in prayer that you may stand on the Lord's side in all such matters."

—Selected.

NEWS.

Mountain View Congregation, Mesa County, Colorado.

On April 19, Brother L. I. Moss of McClave, Colo., began a two weeks meeting for us. He preached strong gospel sermons which surely inspired us to live more holy lives. Three souls were added to our number. Two came from the Church of the Brethren and one young lady was baptized.

Up until the meeting began we had been having our services in one of the homes, but we decided to have our meeting in a school house and then continue to hold our services there through the summer at least. On April 27 we held our council meeting and gave our congregation the above name. At the close of the meeting we held our communion service with 18 surrounding the Lord's table. Every member was present except one, who does not live here. Brother Moss officiated. Brother and Sister Jno. Roesch of

McClave were with us throughout the meeting.

—Mrs. Viola Weaver,
Route No. 1,
Fruita, Colorado.

North Canton, Ohio.

On May 16th, Brother B. F. Lebo of Carlisle, Pa., began a series of meetings for the Orion congregation, which continued with good attendance and interest until May 30.

Brother Lebo has the ability to quote much Scripture, as well as many songs and poems from memory. This proves to be a blessing to him and an inspiration to those who hear him.

It also reveals what is possible if people from their youth apply themselves to committing God's Word and spiritual songs rather than spending their leisure time in reading funnies and follies.

Brother Lebo gave us sound Gospel sermons which built us up spiritually and resulted in adding seven more precious souls to our number. Five young people by baptism and a deacon and his wife by the right hand of fellowship.

Our spring Love Feast was held at the close of the meetings, May 30. About 65 surrounded the Lord's table and observed the sacred ordinances. Visiting ministers present were B. F. Lebo, who officiated, J. F. Britton, L. B. Flohr, D. W. Hostetler and O. L. Strayer. These Brethren gave us helpful and encouraging messages, both on communion day and on Sunday following.

—Mrs. F. B. Surbey,
Route 8,
North Canton, Ohio.

Eldorado, Ohio.

We, the Eldorado church, met in regular quarterly council June 17, 1931. Brother Abraham Miller opened the meeting and led in opening prayer.

Brother Lawrence Kreider will hold a series of meetings for us in the near future.

The business was disposed of in an orderly way.

We ask an interest in your prayers.

—Gladys Miller, Sec'y,
Route 1,
West Manchester, O.

Northern Lancaster County, Pennsylvania.

We, the Northern Lancaster County Dunkard Brethren, held our Love Feast June 14. Services began at 10 a. m. with the receiving of an applicant for baptism.

During the noon hour about 50 followed to the stream where the baptism took place.

Some folks along the road

thought there was a funeral; this expression called our attention to the fact that before men and women can be truly born again there must be a funeral, nevertheless, not the kind these folks along the way had supposed.

Our Love Feast was one that we feel shall be long remembered. The soul-stirring sermons during the day called our attention to the simplicity, sincerity and stability of our faithful forefathers.

We trust that the good effects of this meeting shall remain visible till Jesus comes.

Five elders and four ministers from other congregations were with us; also two ministers of other denominations were with us during the day. We surely enjoy the presence and assistance of God's faithful.

In the evening about 68 surrounded the tables, while others were looking on; some of these were seeing a Love Feast for the first time and were made to say that they wished their friends could have been present to see the beautiful sight.

Say, Brother and Sister (with a foundation for hope), let us hope that this can be said of us until our Lord makes His appearance.

—A. G. Fahnestock,
Brunnerville, Pa.

OBITUARY.

Emma W. Gibbel.

On the 11th of April, 1931, Sister Emma W. Gibbel, wife of Brother A. D. Gibbel (nee Mohler, died at Bethel, Pa. Aged 61 years, three months, 27 days. She was a faithful member of the Dunkard Brethren Church, and was a deacon's wife. We surely miss her. She leaves her husband and one daughter, Sister David Ebling, and one granddaughter, Lena.

Elders J. L. Myers and Jacob A. Miller preached a powerful sermon, with a full church house at Frystown Brethren Church, Pennsylvania. The body was laid to rest in adjoining cemetery.

—Bro. Jacob D. Gibbel,
Route 1,
Myerstown, Pa.

SIGNS.

Are you looking for signs? Here are some very simple ones by which you may determine your Christian status:

No love for Christ.

No satisfaction in prayer.

No delight in God's Word.

No sacrifice for Christ's cause.

No sorrow for sin.
No concern for the lost.
These are sure signs of an unregenerate heart, whether it be in the church or not.
—Selected.

POEMS

A COMFORTING RELIEF.

These days are marked with literature
Of all kinds and description,
The daily news, and magazines,
Abound in crime and fiction.

Amazing quantities produced
Of cheap and trashy reading,
Until one often must conclude
There's serious need of weeding!

'Tis after we have searched in vain
For something real worth while,
We read the "Bible Monitor"
With satisfying smile.

It brings such comforting relief,
As thoughts, so true, we read!
Its contents, often rich, endure—
And so on it we feed.

Of course, 'tis true, there will be found
A few weak places in it,
Suggestions kindly are received,
So do your bit for it.

Yes, may we help like brothers true
The editor so kind,
To make the "Monitor" the best
Of papers we may find.
—Selected by
Jessie M. Domuth.

THE NARROW WAY.

What poor, despised company
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

Ah! these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo! for joy they sing.

Why do they, then, appear so mean,
And why so much despised?
Because of their rich robes unseen
The world is not apprised.

But why keep they that narrow road—
That rugged, thorny maze?
Why, that's the way their

Leader trod,
They love and keep His ways.

Why do they shun the pleasing path
That worldlings love so well?
Because that is the road to death—
The open road to hell.

What! Is there then no other road
To Salem's happy ground?
Christ is the only way to God,
No other can be found.
—Selected,
Russell A. Zumbrum,
West Manchester, Ohio.

THOU SHALT KNOW HEREAFTER.

Why dost thou seek unceasingly
To penetrate the mystery,
Thou knowest not now God's plan for thee,
But thou shall know hereafter.

When darkness reigned, thou couldst not see,
But thou couldst hear His "Follow me."
Thy faltering step of faith shall be
Rewarded. When? Hereafter.

The hours of loneliness and pain,
When even prayer hath seemed in vain;
Has all been loss and nothing gain?
Ah! thou shalt know hereafter.

With sorrow's cup filled to the brim,
And even friendship's light grown dim,
'Twas all to draw thee close to him,
As thou shalt see hereafter.

The daily task done cheerfully,
The suffering borne so patiently,
Were they not in His plan for thee?
Dear, thou shalt know hereafter.

Dear one, wait only, trust, be still,
And humbly seek to know His will;
Thy soul with joyous songs, He'll fill,
Both here and ever after.
—Selected.

WEIGHED AND FOUND WANTING.

Selected by C. F. Rush.

The merriment ceased, and consternation
Seized on the mighty in the

banquet hall,
Bellshazzar quailed, and saw with condemnation
The hand inscribe his doom upon the wall.

Wise men were called to interpret the forebodings
That veiled in gloom the monarch's troubled heart,
But vainly do they scan the dismal tidings—
No sage in the real their meaning can impart.

Where's Daniel now, the man of true devotion,
Who prayed to his God despite of jealous foes?
Soon comes he to the scene of their commotion,
And he alone the writing can disclose.

Daniel declares it with a heart undaunting,
It is thy doom, oh, king; thy doom is sealed;
Weighed art thou in the balance and found wanting,
Who didst not heed the word that God revealed.

Truth is the balance that weighs all our actions,
And tests the thoughts of every human heart,
Just are the weights and right are the exactions,
Nor can sin screen its vile, deceptive art.

Men still will violate the laws of heaven,
To enforce instead their meager human creeds,
But how their souls will be with anguish riven
When in the balance weighed to test their deeds!

They now indulge in ease and sensual pleasure,
Laughing and feasting in their temples gay,
But, oh, their woe no human mind can measure,
When weighed in the balance at the judgment day.

Now, while we live in mercy's dispensation,
Let us the Gospel balances apply,
Or like the king, in trembling condemnation,
We must sink beneath the frown of God and die.

—Bryan, O., R. 3.

OBITUARIES.

Gearhart, H. N. M.

Brother H. N. M. Gearhart was born March 12, 1874, and departed this life May 26, 1931; aged 57 years, two months, 14 days. Brother Gearhart was born near Greencastle and lived near there all

his life. He was a devoted Christian man and loved his church and the study of the Word of God. He was a charter member of the Dunkard Brethren Church of Waynesboro, Pa., and a promoter of its cause, and his death came as a great shock to the church, and as our correspondent, he always did his best and we shall miss him very much, but while it has been the will of our Heavenly Father to remove him from among us, may our loss here be his eternal gain over there.

Funeral services in Shanks Church, just south of Greencastle, by the writer, assisted by Brother Demuth of the home church and Brother Harry Smith of Mechanicsburg, Pa.

—D. S. Flohr,
Shady Grove, Pa.

A COMMUNICATION.

"Shun liquor, tobacco and profanity, three of the devil's tools dragging men to perdition, where the smoke of their torment will ascend forever."

"Tobacco is a nasty weed,
And from the devil doth proceed;
It spoils the breath and soils the clothes,
And makes a chimney of the nose."

Be a clean Christian. Study Ecclesiastes 8:11; Hebrews 5:12; 1st Timothy 3:5:15.

Are you living in such a way that your daily life is a rebuke to the ungodly? If not, are you sure that you are living the truly Godly life?

Do you feel that you have failed in the better and finer things of life today? Do not cease your efforts to obtain them, but be determined to make tomorrow a better day.

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BIBLE MONITOR

VOL. IX. July 15, 1931. No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TAKING HEED.

Many of the mishaps and accidents and failures of this life are result of heedlessness. And the remorse and anguish of the life to come will be due to the fact that the warnings and signals along life's pathway were not heeded.

And many of the calamities and tragedies of life are due to carelessness. Yet, with full knowledge of these things, men still hazard their lives and jeopardize their souls by recklessness and heedlessness.

The greatest risk anyone ever took, or can take, is when he jeopardizes his future happiness and wellbeing in the world to come by failing to heed the signals by the way. And the surest way to avert this catastrophe is to take heed to self. A determination to practice self control, to subdue self, to crucify the flesh and fleshly desires, is the first and most effective way to avoid calamities and destructive fatalities.

An aged minister one time told a young preacher to "take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." And in thus taking heed to himself, he was told, "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity". With this kind of leader, it would seem an easy matter for the people to follow. Many of the failures in life are due to defective leadership. God one time said, "the leaders of my people have erred and they shall all be destroyed". So that it behooves us to take heed to our leaders. The mere fact that one poses as a leader is no reason we should follow him. At the same time good leaders are a blessing to any people.

We notice, also, that Paul told this preacher, Timothy, to "take heed to the doctrine". How different from present-day teaching! Teach doc-

trine? Why, no, not now. We don't need doctrine now." Get the people saved and let doctrine take acre of itself.

That's the modern idea. Just get the people saved and then let them choose the doctrine that suits them best. "Get saved and then join any church that suits you, or no church at all, for that matter. Doctrine doesn't figure in the case, anyhow."

How different this from Paul's teaching! Hear him as he tells Timothy to "take heed to the doctrine, for in doing this thou shalt both save thyself and them that hear thee." Neither Paul nor Timothy had learned about this modern way of getting saved (?) without doctrine. He also told the Roman brethren they had "obeyed from the heart that form of doctrine delivered unto them", and that they were "then made free from sin", and "had their fruit unto holiness and the end everlasting life". "Made free from sin", saved from sin, but not until they had obeyed the "form of doctrine delivered to them".

Then we are told to "take heed what ye hear". Here are two opposing theories, one is salvation without doctrine, the modern theory. The other, salvation by obeying the form of doctrine delivered, the Bible way. We do well to take heed which we accept; for "many false teachers have gone out into the world". As a matter of fact, their teaching is false. And so we are told to "take heed how ye hear". If we follow false teachers and hear and heed their false teaching, the end will be disastrous.

The greatest Teacher of all said, "Follow me" and "learn of me", and this is surely safe; for He is a "teacher come from God". Neither is there salvation in any other. For it is said, "Every soul which will not hear that prophet shall be destroyed from among the people." Take heed, therefore, what and how ye hear; for "they that hear (him) shall live".

Again, we are told, "Ye are the light of the world", and then, "take heed that the light that is in thee be not darkness". Light, darkness? Yes, it can be, may be. "Woe unto them that put darkness for light, and light for darkness." Well informed persons, capable of being good leaders, but "turn the truth of God into a lie". They say we can be saved without doctrine, without works, even without a faith that changes the mind or a repentance that changes the life and of course without baptism—that changes the relation. "He that believeth and

is baptized shall be saved'' has no place in their theology, and for them to believe, "as many of you as have been baptized into Christ have put on Christ'', is unthinkable. And when this great prophet whom we are to hear in all things says, "Ye ought to wash one another's feet'', they unhesitatingly say, "Ye ought not.'' And when Peter says, "the like figure whereunto baptism doth also now save us'', they quickly reply, "Baptism has nothing to do with it.'' So we shall do well to take heed what, how and whom we hear, and that "the light that is in us be not darkness''. For it is easy to see how light may be put for darkness, and darkness be put for light. A theory put for truth, and truth set aside for a theory.

"Therefore, we ought to give the more earnest heed to the things which we have heard'', or may hear, "lest at any time we let the truth slip'', and accept a theory of men in its stead. Take heed, therefore, what, how or whom ye hear.

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* Sunday School Lesson *
* Assignment—1931-32. *
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For Sunday, July 19, 1931: Matt. 3:1-17.

For Sunday, July 26, 1931: Matt. 4:1-25.

WHAT OF THE RESULTS?

Now that our conference is over, we are more or less concerned as to what effect it will have on our work in general. To a large extent the effect or result will be determined by the action of all concerned. The way in which we receive and carry out in the local church and home life the rulings and advice of our governing body.

If we all alike respect and strive to put into practice that which it has "seemed good to the Holy Spirit and to us'', to do in our conference, then we will have taken another step to bring about a more complete unity of practice amongst us.

On the other hand, if any of us should "stiffen the neck and harden the heart'' against any decisions that may not be in accordance with our own views and will not respect or follow the advice given, then our work will be hindered to some extent and possibly much harm done.

We ought to have such a concern for the church and its advancement that we would make any sacrifice within our power to strengthen and for-

tify the old ship Zion for the perilous sailing of these "last days." To those who are really sincere and earnest in the Lord's work, these sacrifices become a joy and blessing.

Evidences of this is found in the testimony of the faithful of the past, who "rejoiced in tribulations and suffering" when it was the result of their faithfulness and obedience to their Savior.

We notice in Acts 15 after the first conference at Jerusalem, the work of the meeting was carried back to the local churches by "epistle" and by those appointed for the work in order to settle the differences of understanding and practice that had arisen. Those who went about to the various churches "exhorted the brethren with many words, and confirmed them".

We understand by this they taught the people what the conference had decided on the matter at issue and admonished them to abide by its decisions. In this way they confirmed the churches, strengthened and more firmly established them.

The authority of the first conference was not questioned in the least and its decisions were evidently respected by all. As a result, the confusion amongst them ceased and the cause grew and prospered. It would be well for us to remember some of these things in our work at the present time. As far as we know, our conference was conducted in correct order and we hope its decisions are the results of the promptings of the Holy Spirit.

We ought not question the authority of our conference if it was conducted aright, neither should we disrespect its decisions if they are not contrary to the teachings of the Scripture.

Now that we have returned to our local churches would it not be well for us to put into practice what was considered essential by the apostles and elders after the first conference? Exhort the brethren with many words and confirm them. It is without question the duty of the ministry and eldership to teach the local churches over which they have charge, what the decisions of our conference are, on the matters presented and admonish them to a full obedience thereto. In this way the cause will be strengthened and our work become more firmly established. It is the writer's convictions if the elders and ministers respect and put into practice the advice of our conferences and teach those in their charge faithfully, there will be no trouble

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Ord L. Strayer, Vienna, Virginia, Associate Editor.

in getting the laity to line up.

On the other hand, if the leadership of the various local churches resist what conference advises, what can be expected of the laity? It is a pretty hard matter to teach others successfully something which one will not put into practice himself.

With greater faith and renewed courage let us all with one accord endeavor to live more faithful and consistent lives through the coming year, ever striving for an increase of holiness within ourselves and others, to the upbuilding of the kingdom on earth and the honor and glory of our God. There is real joy and happiness in service to our fellow-men and to our God.

—L. W. B.

THE MYSTERY OF INIQUITY.

By J. F. Britton.

"For the myster of iniquity doth already work. Yes, like leaven." (II Thes. 2:7.) Those modern satanical emissaries are at their jobs, busily "deceiving and being deceived". As an evidence of this statement, read the appalling description, as given by Divine predictions in II Tim. 3:1-9: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinet, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden

with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as their's also was."

Reader, just stop and do a little serious thinking. Suppose those twenty carnal and evil propensities were transformed into a herd of ferocious animals and turned loose in a forest or community, with little or no restrictions; would you venture through those sections without being safely guarded or protected? Therefore, it stands to reason that we should be as much concerned about protecting our moral and spiritual lives as we are our physical lives.

The "mystery of iniquity" symbolizes and points to the Apostate Church, which has been decoyed and seduced by heretical schemers, as depicted in II Tim. 3:9. One has only to lift up his eyes to behold the repulsive, shameful and debasing conditions in the modern church.. Greed, dishonesty,. immodesty, immorality, conceit and deceit are rampant everywhere, and like Jan'nes and Jam'bres, who "withstood Moses", they are lifting up their diabolical voices against the Holy Oracles of the Eternal God.

It has been truly said that liquor and war have slain hundreds of thousands of human lives, leaving in their stead great suffering, desolation and ruin, but Eternity alone will reveal the indescribable havoc of the mystery of iniquity, when directed by the prince of the power of this world in the lives of individuals. And those broken, mangled and ruined homes, and the unthinkable irreverence, desecration and depreciation of Spirituality in the church have corrupted and degraded the morals of society.

No wonder Paul wrote that "evil men and seducers shall wax worse and worse, deceiving, and being deceived". (II Tim. 3:13.) "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out fo the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because

they received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (II Thes. 2: 7-12.)

And now, with the distressing and horrifying conditions confronting us, in business circles, and in every department of the commercial world, and also in the church itself, are we not forced to conclude that we are in the "last days" when "perilous times shall come", for "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (I Tim. 4:1, 2.)

Thus, we see, and it goes without saying, that "That old hydra-headed monster", mystery of iniquity, is exerting his nefarious influence and diabolical mandates in every phase of human life. His secret councils are held behind locked doors and painted windows, and are tremendously fortified, and have almost monopolized this country.

No wonder we have the Divine injunction to "have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." (Eph. 5:11, 12.) "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquity." (Rev. 18: 4, 5.)

In order to get the full force of its contents, the reader should read the entire 18th chapter, and should note that the Babylon referred to represents the great world power of later days, and the arch-enemy of the church.

Last, but not least, Jesus gives the final verdict: "'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Mat. 7:22, 23.) Thus, we see, and are assured that the great host of the workers of iniquity will never get into that Eternal City, whose builder and maker is God, where the wicked will cease from troubling, and the weary will be at

rest. Amen.

—Vienna, Va.

CHRIST'S SECOND COMING.

D. C. Hufford.

When Christ went away, what assurance did he give his disciples? "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3.)

How did he go away?

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:9.) What will be the manner of his coming? "While they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:10, 11.)

How will we know him when he returns? "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." (Rev. 1:7.)

Why will all kindreds of the earth wail when they see him coming? "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb; for the great day of his wrath is come; and who will be able to stand?" (Rev. 6:14-17.)

What happens to them at this time? "Then sudden destruction cometh upon them, * * * and they shall not escape." (I Thes. 5:3.)

How unexpected will this day of wrath be to the wicked? "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them." (I Thes. 5:1-3.)

Does his coming overtake

the righteous as a thief in the night? "But ye, brtehren, are not in darkness, that that day should overtake you as a thief." (Verse 4.)

Why does it not overtake this class as a thief? "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." (Verse 5.)

There will be two classes living when Christ returns. One will be saying, Peace and safety. They are not expecting his coming, but are putting the evil day afar off. As a result, it will come to them like a thief in the night. They will be taken wholly by surprise. It will be to them as the flood was to the antediluvian world in the days of Noah. The result will be the same—sudden and unexpected destruction. See Luke 17:26-30. The other class Paul calls the "brethren". They are "the children of light". Christ's coming will not be to them as a thief in the night, for they will be expecting and looking for him. Will those who are looking for him be destroyed at his coming? "Unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:28.)

How will this company greet him as they behold him returning in the clouds of glory? "Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25:9.)

The wicked will cry out in despair when they see Christ coming. To them it is a day of wrath, but the righteous, who are looking for his coming, and have made preparation to meet him, will hail his coming with joy. To them it means salvation. To them it is the realization of that blessed hope. Reader, which class do you desire to be among? Are you among the children of light today? If the cry should suddenly be raised, "Behold, the bridegroom cometh, go ye out to meet him.", would it cause your heart to leap for joy, or would it strike terror to your soul? These are questions of vital importance to every one in this day and age. This same Jesus who left the earth over 1800 years ago, is soon to return to earth again; not now to endure the insults and abuse of wicked men, but to mete out justice to those who have despised his mercy, and to reward those who love him and keep his commandments.

—Ansonia, Ohio.

TO BE CARNALLY MINDED IS DEATH.

D. B. Steele.

My dear Brethren and Sisters, I ask your unidvided attention for a few moments while I warn you of a great danger which I see lies in our footpath, while toiling through this world of sin. This great danger is indifference. I see a great number of professors of Christianity who have a tendency to seek after worldly pleasures, or wealth, or the foolish fashions of the world, rather than to seek after our Lord and savior Jesus Christ, who said to his disciples, "If you love me keep my commandmnets." (Jno. 14:15.) Again, "He that loveth me not keepeth not my sayings." (Jno. 14:24.) Also, "If a man love me he will keep my words." (Jno. 14:23.) Now, let us listen to some of his commandments by his apostles. "As ye have therefore received Christ Jesus the Lord so walk ye in him." (Col. 2:6.) "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth." (Col. 3:1, 2.) "And be ye not conformed to this world, but be ye transformed by the renewing of your minds; that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2.) And, again, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (Jno. 2:15.)

Now, listen to his warnings. "Ye cannot serve God and Mammon." (Math. 6:24.) "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter the kingdom of heaven." (Math. 5:20.) And, again, "For if I build again the things which I destroyed, I make myself a transgressor." (Gal. 2:18.) Dear ones, do we want to go back in sin after we have destroyed it, and thereby become a transgressor, thinking that we can renew our fellowship with Christ again?

Listen now to the warning against such a thing, dear ones, who of you would want to follow the fashions of the world, and the sinful places of amusements, which have a tendency to draw your minds away from that which is pure and holy after you have once tasted of the good things to come.

Listen to the warnings giv-

en to the Hebrews, which also apply to us of today: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted one good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing them crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4, 5, 6.)

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ they are again entangled therein, and overcome, the latter end is worse with them than the beginning, for it had been better for them not to have known the way of righteousness then, after they had known it, to turn from the holy commandment delivered unto them." (2nd Peter 2: 20, 21.) And again we read, "For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God for it is not subject to the law of God, neither can be." (Rom. 8:6, 7.) Now, how can anyone devote so much time to worldly pleasures and following the fashions of the world, and the lusts thereof and then hope for a home in heaven, and eternal life. Do you value these few short years of pleasure mingled with sorrow more than life eternal and joy at God's right hand? Shall these warnings and pleadings be in vain? Christ will say to the faithful: Well done, thou good and faithful servant. Remember, Christ never flatters anyone. He will not say faithful to you unless you have been faithful. He will never say, Well done, to that which is only half done. How will your work and actions in life stand the test? He that cometh to God must believe that he is a rewarder of them that diligently seek him. Dear reader, are you diligently seeking God? If not, why not? Is it not worth working for the reward he offers you? To be sure it is. And so let us run with patience the race set before us, looking to Jesus, the author and finisher of our faith. Let us ever prove faithful and keep our lamps trimmed and burning brightly and be found watching and waiting when our Lord appears, is our prayer.

—Wenatchee, Wash., R. 2.

A WORD OF WARNING.

By J. A. Leckron.

I want, in love and faithful-

ness, to pass a word of admonition to our young people in reference to practices which have come to my notice; and which, there is cause to fear, are more widespread than may appear. For the things of which I am going to speak mean the undermining of our testimony to Christ, and the destruction of practical Christian life by conformity to the world. Perhaps some will ask, What is the world? What is worldliness? The term "world" is of frequent occurrence in Scripture, and has various meanings. I will speak of it in one connection only. It is applied to that to which we are not to be conformed (Rom. 12:2), to that with which we are not to be friends, for if we are, we constitute ourselves "enemies of God. (Jas. 4:4.) It is that which is not of the Father, from which His children should separate. (1 John 2: 16.) It is that evil course of thnigs from which God's people are, by the crucifixion of Christ separated and delivered. (Gal. 1:4.) It is that which knows not the Father, it crucified His Son, our Savior, and is ruled over by satan, its god and prince. What, then, is the world? It is the vast system grown up with man away from God. Since man was driven out of the place in which God had set him in innocence, he is under the influence of satan. The world, then, is man in disobedience and departure from God. When the Son of God came here in mercy to man the world would not have Him —it crucified Him. And when we look at the principles and motives of the world, they are, as Scripture says, "the lust of the flesh, the lust of the eyes, and the pride of life". Do not pleasure, gain, vanity, ambition govern people away from God? This is "the world". It is not subject to God nor wills to obey Him; on the contrary, it seeks its own objects—self-exaltation, power, pleasure, gain; it does not love Christ; it is blinded and enslaved by satan, who governs its followers by these selfish motives. Worldliness does not consist solely of indulgence in certain things, or going to certain places, it is also the view taken of life according to which a certain course is pursued; it is a state of mind marked by love of this present world. If those so minded are our friends and companions, not merely casual acquaintances, you will find it hard, perhaps ipossible to resist indulgence with the world in things contrary to God. You will find it almost impossible not to be found in

places of worldly character, and so compromsie your Christian testimony; such companionship cannot fail to develop worldly-mindedness. If the mind formed in us is the mind of Christ, which can alone be through prayerful reading and meditation of the Word, examining our conduct and judging uorselves before God, then we are kept from the snares which satan lays before us. I want to mention two or three things particularly, because they have ensnared young believers, and are still doing so. They corrupt, defile, and weaken the Christian; they dishonor the Lord's name and destroy Christian testimony. The moving picture peril. Moving pictures are sometimes used for some things that are good, but mostly for the presentation of what is evil. They have a demoralizing influence upon the spectator because of the sort of life they portray. The pleasure-loving, Christ-rejecting world has gone mad for these places of amusement. Is it not usually what gratifies the lust of the flesh, the passions of an evil nature, that draws the crowd who desire to see on the screen what men and women do under cover of darkness? How can a Christian occupy a seat in these places and have a good conscience? Do such things and their atmosphere nourish Christian life, or stimulate Christian feelings? Every honest conscience will say, No. Can Christ and Belial join hands, or light and darkness co-mingle?

The dancing peril. Dancing has invaded school life in an amazing manner. School functions can scarcely be closed now without a dance. The modern forms indulged in are especially suggestive of evil; by undue familiarity the way is open for improper conduct, all covered by the supposed respectability of the ball room or parlor. It is unquestionably true that those who come to love the dance find themselves in the way of a perilous drift. There is a lure in the dance, a most subtle influence to evil. Moreover, the modern dance wields a peculiar fascination over old as well as young, and the same can be applied to card playing or any other seemingly harmless game, so why not stay on the safe side and shun the very appearance of evil? Should a Christian dance the night away with worldlings who consult only their own desires? Should he be found where the Lord would have to snatch him from the arms of the ungodly who will share the judgment of a godless world? If

the idol temple, with its dancing, feasting, and revelries, was no place for the Christian of Paul's day, neither are the pleasure temples of this day, be they called ball room, theater, music hall, picture palace, or even "my friend's" parlor in the house of the worldling. My dear reader, let us have our conversation in the wonderful things of God, of Christ, and of eternity, then our company will not be acceptable with the world. If Christ and the holy things of God are in our hearts what our lips say they are, none of these places would welcome us. The dress peril comes next and I would just say, beware of the world's fashions, young Christian, and old ones as well, and read what the Word says about it. (1 Tim. 2:9, 10 and 1 Peter 3:3.) Also, "We should no longer live the rest of our time in the flesh to the lusts of men, but to the will of God." (1 Peter 4:2.) "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17.) "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3:23.) "Flee also youthful lusts." (2 Tim. 2:22.) "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and they that hear thee." (1 Tim. 4:16.) "Keep thyself pure." (1 Tim. 5:22.) "Whether, therefore, yo eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.) "Abstain from fleshly lusts which war against the soul." (1 Peter 2:11.) "The grace of God teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." (Titus 2:12.) Read 2 Cor. 6: 14-18 and 7:1, and ask yourself this question: Where will our path be found if obedient to these words, and many other admonitions of God's Word? May the Lord enable us all to make straight paths for our feet and escape the perils which the flesh and satan beset us with. Shall we not take up our cross daily and follow our precious Savior? How otherwise can we be His disciples? To be a Christian is not a matter of mere profession; but the life is to show the reality of what the lips speak. I close with earnest desire that those who have already been caught in the swirl of this world may be delivered, and that this little talk together may be used to safeguard others. May it be laid upon our hearts as a special subject of prayer in all

our meetings for the young believers in Christ.

—Greentown, Ind.

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

A. B. Woodard.

The headline of this article has of late years become a very popular theme by a certain class of ministers. That class of ministers belong to a secret oath-bound organization, the Masonic lodge, which is a religious institution. As to it being a religious organization let Masonic authors answer. "The meeting of a Masonic lodge is strictly a religious ceremony." Again, "The ceremonies of our order are all prefaced and terminated with prayer, because Masonry is a religious institution." (Webb's Monitor, 268, 369.) "Masonry is not a Christian institution. If it was, the Jew and the Moslem, the Brahman and the Buddhist could not conscientiously partake of its illumination. But its universality is its boast; in its language citizens of every nation may converse; at its altars men of all religions may kneel; to its creed disciples of every faith may subscribe." (Mackey, p. 162.) This system of religion is so broad and liberal that it takes men of every occupation, profession, and faith into its folds and protects them. It places Buddha, Confucius, Zoroaster, Mohammet, and Christ all on equality as prophets of this one universal religion. It glories in the Fatherhood of God and the brotherhood of man. It is surely but truly undermining the Christian religion.

If we will study carefully the leading features of the Federation of Churches and of the International S. S. Lessons, we will find them to be the fatherhood of God and the brotherhood of man, instead of salvation by faith in Jesus Christ.

After the beast that ascendeth out of the bottomless pit has killed God's two witnesses, God sends His angels, flying in the midst of heaven, to warn the nations of the earth of the awful doom of those who receive the mark of the beast or worship his image. (See Rev. 14:6-11.)

—Collender, Iowa.

RELIGION, RADICAL OR LIBERAL.

Minor Leatherman.

Religion, what is it? You might say worship, adoration, love. So it is; we agree on

that point. But how can we worship God and not do what He says? We find that obedience is the central part of worship. How can we worship God and not do what He says? Who wants to approach the throne of God under the all-seeing eye, and reserve to himself the things to obey and think within himself there are some things not needful to obey. As if he knew more about God's business than He did. Would you call this worship? Will God accept of it? No, it is a vain worship, a vain religion. Where is the obedience of a child where its father tells it to do something and it does some other thing which the father did not command? Where is the adoration and love of that boy or girl? And "Why call ye me Lord, Lord, and do not the things which I say?" Now, Webster says radicalism is strict conformity to law. Is that what he means in Luke 6:46? It surely is. Jesus does not find any fault with people for keeping His commandments. You say, No, of course not. Well, my brethren, that is what radicalism is. It is keeping the commandments. Well, brethren and sisters, if being radical is obedience and obedience is to be radical, I am in favor of it with all my might. In all my life I have never seen any one who over did obedience. The only trouble was not quite to the mark. Who is telling anybody to obey man-made laws? Surely no Godly elder or minister in the Dunkard Brethren Church. I just wish to say there is enough to obey in God's Word without any man-made stuff, but woe be unto the man that speaks of obedience as radicalism. Jesus says it would be better for that man if a millstone were hanged about his neck and he were drowned in the depth of the sea. I am wondering what some of our writers mean when they accuse us of observing non-essentials and clubbing our members. I am sure that possibly the whole congregation ought to be out of Dunkard Brethren Church but if the term "too strict" and "clubbing" means trying to keep the commandments, then we had better be very careful that we do not offend one of these little ones. I wish to tell my readers it is not keeping the commandments that is offending these little ones. It is not living the law that is keeping them out of the church; it is not obedience to the letter that is driving them out of the church; it is disboedience that is keeping them out and driving them out. Liberty to live and act

outside of Gospel principles, that is what is doing the wicked work. The privilege to put the hand to the plow and look back and to put on the old man again, the permission to exercise themselves in worldliness rather than unto Godliness, that is what is working so much unrighteousness and disobedience. Preachers supposed to be called of God, telling young members that a short dress is just as decent as a long dress, and even more so. Such preachers are surely hanging the millstone about their neck. Paul says, "Woe is unto me if I preach not the Gospel." We conclude that if Paul must preach the Gospel, so people must obey the Gospel or be condemned and go with the lost. There are some of these preachers right among us. May God open our eyes to see the evil that is being done and open our ears to hear His voice who spake as never man spake. My dear readers, all people outside the Dunkard Brethren Church are squalling "radicalism" at the Dunkard Brethren. They are saying you take too much upon yourselves, seeing all denominations are holy, you are too strict, you are too radical. My dear brethren, we are living under a strict Gospel. I might say a radical one according to man. Take the Word and see if it is not strict, and even radical. How about King Saul; how about Ananias, and Sapphira? See the 5th chapter of 1 Cor. How about offending in one little point? He cannot look upon sin. He is angry with the sinner every day and will bring all men and all things into judgment. Whether they be good or whether they be evil, God says, "All unrighteousness is sin," and will not bare the things of the flesh, who says to all men, "Be ye holy for I am holy, be ye perfect even as your father which is in heaven is perfect, who will have no other gods before him, praise his name.

—Burlington, W. Va.

LOYALTY.

L. I. Moss.

The above title may seem a little out of place in this modern age, but I feel it is a subject we ought to think much about as it relates to the church. I do not favor coaxing any one into the church, and I tell people not to come into the church until they are willing to be loyal to the church in all her doctrines. Elders and ministers, be careful as you take members into the church that they are instructed as to what the doc-

trines of the New Testament as understood by the Dunkard Brethren are.

Why should any one be ashamed of any of the Gospel requirements? Just read Mark 8:38. Christ tells us what will be the results if we are ashamed of Him and His Word. Why should a sister be ashamed to dress plain? Why should any sister be ashamed to wear the bonnet or the prayer covering?

I am convinced no girl or woman is ready to come into the church until they are willing to wear the bonnet or the covering or dress plain. And why do they want in the church and are not willing to be loyal to her requirements?

Disloyal members are the worst drawback to the church we can have. Yes, some are already telling us we are allowing too many flashy dresses, some too short, and some so thin they do not cover the body. Then, it is too bad we have sisters who are ashamed to wear a nice plain bonnet, and when they go to town or out where they meet worldly folks they are indeed ashamed to be loyal to the church and appear as they ought. Our Lord has said for us to "let our light so shine before men that they may see our good works".

Dear readers, we are to let out light shine before the world. We ought to dress just as plain when we go to town as when we go to church. I have also learned by observation that when we find members who do not want to be loyal to the church in dress when they go to town and elsewhere, they are to be found at places where they ought not to be; for instance, the fairs, or the picture show, and places of amusements. And further, when they are not willing to be loyal, it hurts the work of the church and also the church will do such folks no good.

Dear readers, let us take our Polity and compare it with the Gospel and then try and be true to the ideals of the Gospel as established by our church and never coax anyone into the church until they are first taught according to the great commission of Matt. 28: 19-20, and are willing to be loyal to the church and the Gospel.

—McClave, Colorado.

THE BEARD AS BEING PART OF OUR FAITH.

Nathaniel S. Longenecker.

On the first page of the Monitor, previous to our motto, we have this Scripture, "For the faith which was once

delivered unto the saints." (Jude 3.) This Scripture passage should seem very precious to each one of us, and as faith is the subject of it, we might ask the question, What is faith, or how would we define faith, outside of what is given in God's Word?

I believe it would be safe to say that our faith, after we have received the high calling of God in Christ Jesus, consists partly of the things which we consider essential for us to uphold and do, whether we have received, or learned them by word or epistle. And when we consider the wearing of the beard, which was brought down from one generation to another, as part of the faith, I think it should be a part of our faith in this day and age to the extent that it should be needless to consider it at all.

Although I have known brethren that once upheld and apparently stood very firm on some of these traditions, such as the wearing of the beard, cape, etc., but finally turned and began to say that some of these same things aren't Gospel, as there are no specific words for same. Since we have no specific words for some of these things in the New Testament, however, that does not say that they are not Gospel. We have learned in God's Word that Christ is the Word, and therefore is also the Gospel for everyone that believeth and has been endowed by the Holy Ghost. And only under these conditions has God the privilege of writing His laws, or convictions, in our hearts, many more words than are found in God's Word, but written according to the Holy Scriptures.

And I believe that as this writing was confirmed in the hearts of our forefathers, as they were established by the Holy Ghost, as a result of obedience to His Word, is when God, through these holy brethren, laid down His ordinances as well as a form for His church, for all those who were sufficiently humble and willing to follow in the steps of His dear Son, Jesus.

Since God did not want to specify in word exactly for all of these things, He meant to hold some of these dignities or traditions for the purpose of trying our faith and steadfastness. That is why Apostle Paul writes, "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or by epistle." (2 Thes. 2:15.)

I further believe that these good old traditions such as the wearing of the beard, long hair (not long like the woman), the cape, etc., have more

of a valued meaning connected than any of us as a younger generation can comprehend. And as we have learned to know that God despises a proud look, I think we should be very careful in regards to our beards, that they should be real natural beards, and not stubs. Not only for the elders, but at least for all officials, and if we are of the good old faith of the asints, our heart's desire is that all the Brethren wear the beard.

I feel safe in saying that once the brethren lose the wearing of the beard, and the sisters the covering, then the power will be lost, also.

When Peter and Jude referred to those who walk after the flesh, who despise dominion, government, self-willed, who are not afraid to speak evil of dignitaries, is when they are referring to such who are striving against some of these very things, or traditions, that have been held so very essential and sacred from the very beginning of the church on down through the ages, as part of the faith.

So, I would like to say, brethren, if we want to possess the old original faith once delivered to the saints, let us determine to carry with us the good old traditions, for they are as essential unto salvation today, just as well as yesterday.

Praying God's richest blessing upon our determination and effort.

—Lancaster, Pa., R. 3.

ANOTHER VETERAN FALLEN.

In the passing of Elder S. P. VanDyke the church has lost a loyal elder, a strong supporter, a safe counselor and an active worker. Brother VanDyke traveled much among the churches in advocacy of principles and methods which were dear to him.

Like many others, Elder VanDyke was perhaps misunderstood, misjudged and unappreciated, but none well acquainted doubted his sincerity. His apprehension may have been questioned at times but his honesty was unquestioned.

He was preparing to return to Newberg, Ore., the scene of his activities in recent years. Here he was largely and closely connected with the erecting of a neat little house of worship, giving freely of his time and means for the purpose. Our hearts bow in sorrow and submission when our loved ones are taken from us, but it is a comfort to know our loss is their eternal gain. Our sympathy goes out to the bereaved widow, brothers, and his many friends in their time

of grief.

* * * * *

Gladness came to the Waynesboro congregation on October 17, 1930, when Elder S. P. VanDyke came to us and married Sister Amanda Sheller, and made his home here since then. He gave us lots of wholesome food during the winter months, for which we were thankful. Sister VanDyke is a cousin of the writer's wife, and so it was by that the writer had the happy privilege of being in company with him more than others.

On May 23rd, three carloads of brethren and sisters, among which was Brother VanDyke's car packed full, went to the Mountain Dale church, Maryland, to a love feast, and he preached a powerful examination sermon and we all enjoyed the meeting. We came those 35 miles home, and on Sunday morning, May 24th, Brother VanDyke was to preach his last sermon for us at this time, but as he was about to leave his home for the Sunday School and preaching services, their car was srtuck by a trolley car and great sorrow was brought to us because of the impact. A gloom was thrown over the whole community. Brother and Sister VanDyke had Brother H. N. M. Gearhart in the rear seat with them. Brother VanDyke was pinned under the steering wheel and Sister VanDyke was thrown back over the back of the front seat and part of her body was thrust through the rear door. Brother Gearhart was thrown up against the side of the car and received a double fracture of the skull. Sister VanDyke escaped with shock and very bad bruises about the body. Brother VanDyke had a puncture in the rear of his head, his right ribs were crushed and he was hurt inwardly. Sister VanDyke and Brother Gearhart were carried into a neighbor's home, while Brother VanDyke was carried into his own home. Two doctors were summoned and after first aid was given they were removed to the Waynesboro hospital, where Brother VanDyke pasesd away about an hour after entering. Sister VanDyke is getting along well.

A short service in charge of Brother W. H. Demuth but conducted by Elder Jacob Miller of Mechanicsburg, Pa., was held at the hospital Monday at 2 o'clock for the benefit of Sister VanDyke, who was by the kind hands of the nurses wheeled down in her bed and sat alongside the casket during the services. Then the body was taken to the church, where further services were conducted by Brother Demuth,

Elder W. E. Cocklin, assisted by Elders T. C. Ecker and Arthur Rice. Other ministers present were Brethren R. L. Cocklin, Hary Smith and Ray Shank, Elder Samuel Gearhart and Brother M. R. Flohr of the Church of the Brethren (Rev. Flohr's wife is also a cousin of Sister VanDyke, being a sister of the writer's wife), Elder H. C. Shank and Rev. Joseph Myers of the Brethren in Christ. The house was almost filled with those whom our dear brother had won in those few months as his friends. The services were most sympathetic, and our hearts bled for our dear sister during the services. The saddest of all was that our brother's sister did not reach here in time for the services but was fortunate enough to reach the depot just in time to view her brother's body before it left for its last resting place. The body was placed on the 6:20 P. R. R. train for Newberg, Oregon, where it will fall into the hands of Elder Brother E. W. Pratt and others. Thus we see another of our number has been called home and it makes our hearts sad here in Waynesboro.

May we all resign our wills to the will of our Heavenly Father, knowing what He does is well done, and while we have lost a good hard-working brother in the Master's service, a kind and devoted husband, a most interested brother to all and a real friend to all with whom he came in contact, may our loss here be his eternal gain over there.

Brother S. P. VanDyke was born March 24th, 1855. Died May 24th, 1931. Age, 76 years, two months.

—D. S. Flohr,
Shady Grove, Pa.

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* **NEWS.** *
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Decatur Congregation.

Decatur Dunkard Brethren met in regular quarterly council in the home of Elder Henry Lilligh, 1530 North Monroe street, Saturday, June 20.

Meeting was opened with prayer by our elder. He gave us some good admonition.

Only a few of the members were present and a little business came before the meeting.

We decided to hold a communion meeting as soon as we can secure a minister to assist in the work.

—S. L. Fouts, Clerk,
Cerro Gordo, Ill.,
Box 472.

Waynesboro, Pennsylvania.

We, the Waynesboro con-

gregation, met Saturday, June 27th, at 2:30 o'clock, in our regular quarterly council.

All business was disposed of in a proper and pleasing maner. We elected two delegates to represent our congregation at district meeting; one trustee, one auditor, and a Monitor corresponding secretary. We also decided to have a special harvest thanksgiving sermon preached by one of our neighboring congregation elders the latter part of July.

—A. Mae Tharp.

Pleasant Ridge Church.

The Pleasant Ridge Church held their love feast June 27 and 28. We had a good attendance even though the weather was unusually warm and a very busy time for the farmers. We were very much pleased to have with us Elder J. P. Robbins of Englewood, Ohio, who officiated at the evening services. Eighty-two surrounded the tables. Brother Robbins also delivered three sermons which were an inspiration to all who heard them.

June 14th Brother and Sister Jay Carpenter were made to rejoice when their three oldest sons made known their desire to unite with the church. They were baptized June 21st by our Elder, D. P. Koch. It certainly made our hearts rejoice to have them surround the Lord's tables with us. May God guide and direct each one of them to a life of service for him. We feel that the services and events of the past omnth have brought us much encouragement and a rich spiritual feast which will better enable us to meet the temptations of everyday life.

We are now looking forward to our series of meetings which will be held the first of September by Brother L. B. Flohr of Virginia. The exact date will be given in the Monitor later and we cordially invite any members from surrounding churches to enjoy these meetings with us.

—Loma Cook,
Montpelier, Ohio.

A LETTER.

Delmer Jct., Iowa.

B. E. Kesler.

Dear Brother in Christ:

I take the Monitor; can hardly wait till it comes. You sure are putting out a good paper. I just cannot express my joy in reading it, as I am here all alone. No other of the good old Dunkard faith, and it helps me so much when I read the good pieces from the faithful ones. Oh, how I wish I could be where I could mingle with ones of like pre-

cious faith. But if it is my lot to be here alone I will not complain, but will try to live so my light will shine that others can see that I am serving the dear Lord. I don't get to meeting and no one to talk to about our soul salvation. All I have is the Bible and the Monitor, and I sure do read them. I am sending you $5.00 to use as you think best for the spreading of the Gospel, and am sure you will wish it were more. Hope the Lord will bless us both. I am so glad that there are a few willing to walk in the old path as our fathers did and not try to take the world along. We are to be a separate people. Pray for me that I may be faithful the few years I have to live.

Yours in Christ.

MY FAITH.

I walk with bare, hushed feet
the ground
Ye tread with boldness shod;
I dare not fix with mete and
bound
The love and power of God.

I know not what the future
hath
Of marvel or surprise,
Assured alone that life and
death
His mercy underlies.

No offering of my own I have,
Nor works my faith to
prove;
I can but give the gifts He
gave,
And plead his love for love.

I know not where His islands
lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—John Greenleaf Whittier.

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BIBLE MONITOR

VOL. IX. August 1, 1931. No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WORTH WHILE RELIGION

Religion may be defined as "the recognition of God as an object of worship love and obedience". In this sense all men are religiously inclined. No difference how vague, or how incorrect our idea of God may be, we are naturally or intuitively inclined to reverence the being whom we conceive to be Sovereign of the universe.

In the second place religion is "any system of faith and practice by which men outwardly express their veneration, and seek to show their love to God". In this sense, not all men are religiously inclined. This view of religion includes all peoples classed as Christians, Jews, Mohammedens, Turks and pagans, and some orders, as Masons, Woodmen, etc.

Of all these religions man is free to reject all, or, to select or choose the one that suits him best, and much depends on the selection or choice made; for upon it our future destiny depends; and that no mistake may be made, God has given us his word to guide us in making our selection or choice.

Christianity is the religion of Jesus Christ. And the religion of Jesus Christ is the service of Christ. And the service of Christ is doing his commandments or following his instructions religiously.

And since there are many forms of Christianity, it stands us in hand to be careful in choosing among them, and to see that we follow our guide as closely as possible.

In our guide book we have this statement: "If any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God the Father, is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world". From this

statement we may note there is a "pure religion" and suggests there may be at least one other kind, an unpure religion or a "vain" religion. This vain religion is a seeming religion and the person who has it may be very demonstrative, may make much noise and show, may honor Him much with his lips, but at heart may be a hypocrite. Such person may be woefully deceived and fall very far short when it comes to true vital piety and practical Christianity, and of all deception to be self deceived is the most pitiable. And a vain religion will avail nothing in the day of reckoning when men's hearts and works will be tried. To such it will be said, "depart from me, for I know you not". This seeming religion, this self-deceiving, impure religion will not stand the final test.

On the other hand we are told of another kind of religionion, a religion that will avail, a "pure" and "undefiled religion". This religion is heart-felt and practical. This religion is experimental and expresses itself in outward practical honesty, uprightness, purity and loving obedience to the word of God. This religion takes God at his word, believes God said what he meant, and meant what he said, and therefore, finds no nonessentials in his guide book.

The person who possesses this religion is humble, docile and obedient. When God says believe he does it. When he is told to pray he prays. When he is commanded to wash one another's feet he obeys. He greets his brethren with a holy kiss as commanded. When sick he calls for the anointing as his guide book directs. He refuses to take the civil oath, he follows his guide in the adornment of his body, he abstains from places of worldly resort, games and amusements that are worldly. In short, he follows his guide, and shows his faith by his works and his love by obedience.

A religion of this type is worth while.

It will stand the test. It will survive the wrecks of time and be as durable as eternity itself. And praise the Lord we all may have this sort, this worth-while religion.

CHRISTIAN GROWTH.

By J. F. Britton.

"But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ, to him be glory both now and forever." (II Pet. 3:18.)

Of all of God's created crea-

tures and being, at birth there is none so helpless and dependent for its exitence, as a human being. There are three indispensable requisites at the birth of every new-born babe. The first of these requisites is care. As the child is helpless and dependent, the right kind of care is the first essential for its development and growth. The second essential is the right kind of food, adapted to the nourishing and assimilating of the digestive organs of the young child. The third requisite is exercise. With these three essentials supplied and other things being equal, there is no reason why the child should not expand and develop in human growth, unless it is afflicted with some parental or hereditary infirmity. And as these three requisites are essential and necessary in the developing of human growth, they are also essential in Spiritual growth.

It should be noted that there are two points in the text at the head of this article that are strongly urged and emphasized in Christian growth, namely, grace and knowledge. We have no record that God ever created but one full-grown, rounded-out man; all other men have been born and grown from birth to manhood. It is true in a spiritual sense that we are born spiritual babes, and under the fostering care, and the administration of the Gospel, we grow in grace and the knowledge of Christ, "'till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ". (Eph. 4:13.) This Scripture confirms the fact that Christian maturity is attained only by and through a progressive process of spiritual cultivation in all of the Gospel principles.

There was a time when the writer thought that human blindness was the saddest of all infirmities, but he has reasons to think differently now, when he takes into consideration those poor, pitiful, unfortunate physical nad mental dwarfs in many homes, who have never developed and grown into full maturity of manhood. This sad picture is only intensified, when we look into the church and behold the sad scene of so many spiritual dwarfs, whose faculties and possibilities have never developed and expanded into Christian growth and service.

No wonder Paul wrote in such remonstrative terms saying, "For when for the time ye ought to be teachers, ye have need that one teach you

again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe." (Heb. 5: 12, 13.) Thus we see the trouble with those early Christians was, they had not grown and developed in the grace and knowledge of the Christ life.

There are two principles or requisites which should inspire and animate every Christian man and woman. The first is that of spiritual self-development and efficiency to the highest possible point. We are to "grow in grace and in the knowledge of the Lord." The other great principle is service. We are thus to strive for growth and development in Christian character, in order that we may help others to find Christ as Savior, and to lead them into His great kingdom of spiritual service. And, inasmuch as we are saved to serve, we should respond to the burning and urging need of the many "Macedonian calls for help". (See Acts 16:9.)

Relative to Christian growth, "Another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13:31, 32.)

If the Dunkard Brethren Church is to become a Gospel Mustard Tree, of any consequence in the world, that poor, tempest-tossed, lost and weary souls may find a refuge for their perishing souls, we will have to arise by grace Divine to our tremendous task, and with a practical knowledge of our Lord's method of procedure, go forth in the strength of our Lord, Jesus Christ, and the guidance of the word of God, which can be acquired and attained only by growing "in grace and in the knowledge of our Lord and Savior, Jesus Christ. To him be glory both now and forever." Amen.

—Vienna, Va.

LOOSING FROM CRETE.

A. B. VanDyke.

"Sirs, ye should have hearkened unto me, and not to have loosed from Crete." (Acts 27, 21.) Paul, the servant of the Lord, filled with wisdom, and led by the Holy Spirit, in bonds, and sore trials, had given the warning not to venture

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L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.

on the journey at that time.

But the warning was not heeded, hence came suffering and loss. Sirs, ye should have hearkened unto me.

How often is the case when the advice of one that is led by the spirit of God is not heeded there is much harm and loss.

The sailors thought they knew, but did they? How often do we see this verified. Some who ought to know, and are very ready to instruct, often cause much harm and loss.

The warning went out, do not loose from Crete.

But, alas! the warning was not heeded. They loosed, and the record tells the story of a long, perilous struggle in a storm, that for fourteen days of such anxiety that they abstained from eating and rest. Why all of this?

Because the warning given by a man led by the spirit of God was not heeded, they loosed and were tossed to and fro for days and nights until all hope was gone, at which time the Lord revealed to Paul that their lives should be spared.

Why are we so ready to heed the wrong message? Why are so many so eager to proclaim the wrong message? Paul again says: "Prove all things, hold fast that which is good." (I Thes. 5:21.) And Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (Jno. 14:23.) In the keeping of the word of God, we have the promise of the leading of the Holy Spirit into all truth. Why are so many departing from the word of God and accepting and teaching for doctrine the commandments of men?

Why has satan so blinded

our eyes that we will not see the truth? Do not loose from the word of God, is the warning that has been proclaimed by the servants of God all through this age. But many who have been as watchmen upon the walls of Zion are giving false alarms.

If his word teaches the putting away the things of the world and it does, why drag them into the church and bring this great harm and loss? And if these things are to try us, should our mouths or our pens be stopped by these false watchmen? Or shall we cry out against them. Woe be unto us if we faint by the way and cease to cry out.

Yes, there shall be a falling away but does that excuse us, for departing from the truth, and condone sin in our midst? God forbid! Shall we trifle with the word of God until he shall see fit to send a delusion that we should believe a lie? "That they all might be damned who believe not the truth, but have pleasure in unrighteousness." (2 Thess. 2:12.) "Watch ye, stand fast in the faith ,quit you like men, be strong." (1 Cor. 16:13.) And again Paul says, "Finally my brethren farewell. Be perfect, be of good somfort, be of one mind, live in peace and the God of love and peace shall be with you." (2 Cor. 13:11.) And now may we be obedient to the word of God that we may have a right to claim and expect the guidance of his spirit into all truth.

Waterford, Calif.

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* **Sunday School Lesson** *
* **Assignment—1931-32.** *
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For Sunday, Aug. 2—Matt. 5:1-32.

For Sunday, Aug. 9—Matt. 5:33-48.

For Sunday, Aug. 16—Matt. 6:1-18.

For Sunday, Aug. 23—Matt. 6:19-34.

For Sunday, Aug. 30—Matt. 7:1-14.

JUST AS WE UNDERSTAND IT.

Joseph W. Smith

The writer is well aware that there are many things in God's word that are not so plainly revealed, such as the intermediate state of the dead, the resurrection, the work of the millenium, and many more such subjects. I do not claim that it is wrong to have our views on such

questions, although we may differ, neither do I claim it is wrong to express our views in a kindly way, although there is nothing to be gained thereby, as ones opinion may be just as good as another. Some of us may be wonderfully surprised when we get us against the real thing, to find that our opinion did not go very far, and our views have not changed God's plans, "for I am the Lord, I change not". (Mal. 3:6.)

Now this may do very well for those things that are not so plainly revealed, but when it comes to his commands for us to obey, his precepts for us to keep, his guide for our life as his followers while here, I take the position that his teaching is plain, and to anyone who wishes to be his follower, the way is not hard to find. And this condition as we have it, of professed Christianity being all split up into so many factions, is nothing but a shame and a sin, and the heading of my article does not apply, and it is only through man asserting his opinion and his understanding that we have this condition; for would it not seem strange that the Lord would come to earth, and spend his time giving us a guide to salvation, which we could not comprehend or understand. No, he gave us the command and the example as to how to live it as well.

Yes, in talking with some people, where we differed on some points, I have had them tell me, "oh, that is all right for you if you understand it that way, but I do not see it that way, so it will be all right for both of us". They did not think the Lord would be so particular just so we were sincere and honest in it; but I have ever failed to find where God has made any provisions for anything of the kind, and my study of the scriptures has always taught me that God is particular, and will demand the same of all sane people, for God says in Exodus 20:5, "for I the Lord thy God am a jealous God."

Now we will try and give a few samples from the scriptures to prove that God is particular, and expects us to obey his instructions fully. Go back to Noah's time, when God commanded him to build the ark, and see how carefully he instructed him just how to build it. He did not tell him, "now Noah you build it as you understand I meant, and it will be all right". If he had done so, I fear it would have sprung a leak, and they would have been drowned, and this is what I fear will happen to some of the arks of safety

that many think they are building now-a-days. Next I wish to refer the reader to the time of Moses. When he was given instructions in regard to the building of the tabernacle, how minute the instructions were. God says, "and look that thou make them after the pattern, which was shewed thee in the mount."

Now one reference in the New Testament, when the Savior instituted the ordinance of feet washing, and told them they ought to wash one another's feet, did he tell them that it is not so particular if you do not do exactly as I did, or if it did not suit them, they might lay it aside all together as many are doing today? No, but he told them, "I have given you an example that you should do as I have done to you.

Now in conclusion I wish to say that in looking at this question from a Bible standpoint, there is only one safe thing to do; and that is to take God at his word, live it, obey it, and not trifle with it, as I fear so many are doing now-a-days.

Woodland, Mich.

Evening has come, my day's work is finished, what memory of me do my associates retain? Smiles or frowns?

KEEPING UP WITH THE JONESES.

B. E. Breshears

In the Messenger of February 28, under the heading, "Lacking In Visible Means of Support", there is given some hints and some facts and figures which should be of more than ordinary interest to every member of the Church of the Brethren. It is pointed out that it may be disastrous for Mr. Brown to attempt to keep up with Jones when his income is very considerably too small. The force of the argument is apparent. We can all see how Jones with his larger income can spend in ways beyond the reach of Brown if Brown is to pursue a safe course.

As applied to our denomination the effort to "keep up" is unmistakably manifest in many ways. The "disastrous" results we fear will be realized by some only when it may be too lote, perhaps in the day when all accounts are squared and when all debts must be payed. It would then be very sad to have to face bankruptcy just for the small satisfaction of "keeping up appearances" in a fast world and in this fast age.

Many there are who do not know their financial rating.

As in the natural so in the spiritual. Different passages of scripture speak of such a situation from the spiritual standpoint. Many think they are rich and act accordingly when they are indeed very poor. See Rev. 3:16-18; Matt. 7:21, 22.

Notwithstanding the fact that our denomination is small, and our income accordingly yet in many ways we are trying to keep up with our neighboring churches when it looks like no real reason could be given for so doing. Some of our congregations in their "local programs" are simply over reaching themselves in attempts to supply needless luxuries. Our brother says: "The Church of the Brethren is attempting almost everything that any denomination does." He hints that some of the expenditures which bring such a keen "competition for the church dollar" might be eliminated. It is with some such that we are here concerned.

In one of our congregations the problem of a new church was being discussed. Some of the members urged a modest building adequate for the needs and in keeping with the principles of simplicity supposed to be characteristic of our people, and also well within the limits of the money reasonably available. This course was set aside by arguments to the effect, "We must have a church so that the people of our town will sit up and take notice."

After some years of strenuous effort the church with probably $25,000 in frills was completed. Is this "keeping up with the Jonses" or is it Jones himself setting a pace for Brown?

Another congregation has an expensive pipe organ and "a very fashionable church edifice which cost over $100,000." Both the men and the women of the choir wear robes and the ladies wear turbans.

A letter from one of the states tells of a congregation which pays in cash and otherwise about the equal of $4,000 to the pastor and $50.00 and $45.00 per month respectively to the song leader and the pianist. Neither of these last two are members of the church. The ladies of the choir appear dressed in black robes and while having no prayer coverings, gold rings and even diamonds are in evidence. The worshipers "neither kneel nor stand in prayer." One violin, sometimes two, are used. A banquet is given once a month in the basement of the church which "does not lack for fun". Fifty cents admission.

The writer of this letter further says, "When I think they have about gone the full length * * * then something new turns up * * * and there is no telling what they would do if they had more money." Other churches of the district are following suit, "and their practice would be the same if they had the money". Of course, if they could they would "keep up".

In a certain congregation the printed program of a series of services lasting seven days had listed one "supper", one "dinner" and four "banquets" as parts of these services. The last of the banquets was to be served at $25.00 the plate. These things must indicate that these people belong to the Jones class.

One more quotation from the article. The brother says, "There can be little question that if the 800 congregations with less than 150 members should suddenly begin to put on local programs the income for general church work would be noticeably decreased." If they should try to keep up with such "local programs" as noted above, it would be more than noticeably decreased. It would be "disastrous". They would have all and more than they could do and most of them would lag behind without expecting to help any in general church work.

After all, what advantage does Jones have in this world because he can ride in an expensive limousine? If Brown was content to own a modest Ford would he not, except for appearances, be equally as well off? Many a Brown has found himself bankrupt because he coveted a mansion like the Jones lived in. In the Father's house are many mansions, but a title to one of these, we fear, is not secured by "keeping up with" the Jones.

* * * * *

The foregoing article has been on a trip to Elgin, but encountered a cold reception. In sending it to the Monitor I feel the need to add a few words.

A few years ago when returning one of my articles, the editor of the Messenger said that it was useless to oppose the trend toward the salaried ministry system in the church, but that if contributors should write in opposition to abuses that might creep in this would be right and proper. But we find now that to say anything against "abuses" is no more acceptable to the church paper than it was then to say aught against the primary cause by which these abuses got into the church.

The editor is no more opposed to the one than the other. He thinks we should not make the implication that the things mentioned in this article such as "instrumental music, at least by a pipe organ, choirs, robes, dinners and suppers and banquets and fun are all wrong". One should be able "to distinguish things that differ". From his view these things are all right in the church services, and by the "implication" that they are wrong one will "spoil" his "opportunity and lose his chance to gain a hearing from those who need warning".

Well, yes, I feel that my chance is lost. I have received many letters from former veteran writers for the Gospel Messenger who tell me that they had lost their chance to write for the church paper. They could no longer say anything against "abuses" or that which might not be in line with worldly trends in the church, so they abandoned their efforts. Some of these contribute an occasional article for the Bible Monitor. Can they be blamed for so doing? If they write for their church paper they must be able to do so in such a way that no one might think they were making any implication that anything was particularly wrong.

The situation reminds me of the story of a man who saw a deer running across his clearing. He ran for his gun but when he returned no deer was to be seen. Rather than lose his opportunity, he fired in the direction the deer had gone into the timber. He said he would likely hit something and it might be the deer.

Well, it looks like one might as well save the ammunition. Was Alexander Mack and his consecrated helpers restricted in their liberties in the churches of Germany so they could not have such things as "very fashionable churches", pipe organs, violins, robed and turbaned choirs, dinners, suppers and banquets even to cost $25.00 per plate, and lots of fun, gold rings and diamonds, and all these things in the church services. When one must not imply that these are wrong what can be said against "abuses"?

—Omak, Wash.

DISTRICT MEETING.

The District Meeting of the First District will be held near Lewistown, Md., in the Mountaindale congregation, August 13th. The elders will meet Wednesday afternoon, August 12th, at 3 o'clock. Elder J. P. Robbins, of West Milton, O., will preach a sermon at 7:30

o'clock. Each congregation is urged to send two delegates and a contribution for the general furtherance of church work. Elder Arthur B. Rice is elder in charge of the above congregation.

—Ray S. Shank,
District Clerk,
25 East Coover St.,
Mechanicsburg, Pa.

THE TRIUNE GODHEAD.

By B. F. Masterson.

Part I.

There is a trinity in the Godhead, the Father, Son and Holy Ghost. Clark says: "The original word 'Elohim', translated 'God', is certainly the plural form and has long been supposed by the most eminently learned and pious men to imply a plurality of persons in the divine nature. As the plurality appears in so many parts of the sacred writing to be confined to three persons, hence the doctrine of the trinity."

There are three persons, not one. Jesus prayed that His disciples should be one, as He and the Father are one—not in person, but in concerted action and purpose. At Christ's baptism the Godhead was manifested as three distinc persons.

That there was a plurality of persons engaged in the work of the creation, the following language would indicate: "Let **us** make man." (Gen. 1-26.) "Behold the man is become as one of **us**." (Gen. 3-22.) Paul says, "God created all things by Jesus Christ."

We have God and Christ mentioned as taking part in the creation process. And also that the Spirit of God "moved' upon the face of the water. Clark says that the word "moved" expresses that tremulous motion made by the hen while either hatching her eggs or fostering her young. It probably signifies the communicating of a vital or prolific principle to the waters, as the idea of incubation.

So we see that not only the Father and Son, but also the Holy Ghost had part in the creative work. The inspired historian began to write the Bible by saying: "In the beginning **God**—" leading the reader at once to the highest possible thought. "God" and "in the beginning" leads one to that thought, which the human mind cannot pass. It is the boundary line. Nothing carries the mind back as far as "in the beginning", but from the beginning. When one undertakes to explore the future he will likewise run up against "God". "Thou hast

appointed his bounds that he cannot pass.'' He that will undertake to overstep these bounds is wise above that which is written. "God is known fully only to himself, because an infinite mind can only be comprehended by itself.''' "In the beginning God created the heavens and the earth and all things therein. We see, hear and handle all that which is made. It is real. A thing that is made is the fruit of the mind and the effect of thought. All mechanism originated in mind. From the fact that nature exists, proves that there is mind back of it. Paul expresses this thought in saying, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal Godhead.'' (Rom. 1-20.)

That God's creation is shrouded in mystery doth not prove the non-existence of a God. It proves the finiteness of the human mind. From the fact that philosophers are continually searching for truth, proves the limitation of the human mind concerning God's creation. I read an article in a magazine written by a famous scientist on "How Man Was Created''. He stated, "That the first living things probably were tiny blobs of transparent jelly, and that life first appeared a billion years ago from the tiny blobs. From it evolved a higher form of life, until, in the course of a billion years, man evolved.''

But the author leaves the question of **"life''** as mysterious as ever. The fact is that life comes from the touch of life; that is, life is transmitted from parent to offspring. The question remains: "From whence was the life transmitted to the tiny blob of jelly?''

The author says, "Just the same, that was the beginning of all living things, including the origin of man.'' Does not the statement of the Bible concerning the origin of man seem clearer and much more reasonable?

After God had spoken all living creatures into eixstence, after their kind, He created man in His own image, male and female created He them. God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man **became** a living soul. Here is a plain statement, how life was transmitted from God to man. The cause of all being. And God said unto them, "Be fruitful and multiply.'' Yet, in the face of this declaration, some Bible students say the Scriptures do not tell how God created man. The mystification

of the human mind proves its finiteness and fallibility; and from the fact that a finite mind exists, there must of necessity be an infinite mind for inferiority; by comparison presupposes superiority. To illustrate, we raised an exceptionally good crop of wheat one year. We surely thought it would pass for No. 1 on the market. But it passed for No. 2, which indicated that there was still a higher grade from somewhere.

From the fact that there exists an inferior mind, it follows that there must be a superior. Hence Paul's expression, "Oh, the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways, past finding out. For who hath known the mind of the Lord? Or who hath been his counsellor." (Rom. 11-33.) "The eternal, independent and self-existent Being: the being whose purposes and actions spring from himself without foreign motives or influence."

That God has created man in his own image staggers me. Man so limited in capability. He, illimitable in immensity! Wherein consists the likeness? It must be in intellect. His is No. 1—unlimited. Man's is No. 2—limited. He is the creator—man the creature. He is the positive—man is the negative. In spirit, He is a spirit—all-seing, all-knowing and everywhere present. Man is a spirit, confined to a material body; like a fox chained to his den, reaching out the full length of the chain, longing for freedom, desiring to rove over the unknown domain, seeking knowledge. David said: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." (Psa. 139-6.) That which is on our level is possible for man to comprehend, but that which is above is a mystery and if revealed at all must be handed down by some means; it cannot be otherwise. For to the higher the lower is no mystery. The enlightenment of the mind is always from above. The window of knowledge does not open from the inferior to the superior, but vice versa. Hence, wisdom is from above. "If any lack wisdom, let him ask of God." (James 1:5.)

The first person in the Godhead revealed himself more prominently in the antideluvian, patriarchal and Mosaic dispensation, than only at intervals. And for four hundred years, at the close of the Mosaic dispensation, He was entirely silent. This must be the time that Isaiah is alluding to, "For behold the dark-

ness shall cover the earth, and gross darkness the people." (Isa. 60-2.)

How it must have **thrilled** the souls of the pious when God sent the angel Gabriel to Zacharias with a message from God after so long a time, stating that a child should be born who would prepare the way for the ushering in of the Messiah of whom it was prophesied in the law and the prophets. Still another glorious message followed by the angel to a virgin, stating that she should conceive of the Holy Ghost and bring forth a son, and shall call his name Jesus, who shall save His people from their sins; and a host of angels appearing to the shepherds on the plains, declaring good tidings of great joy, which shall be to all people, "For unto you is born this day in the city of David a Savior which is Christ the Lord, praising God and saying: Glory to God in the highest, and on earth peace, good will toward man." When I read these heavenly messages and the prophecies of Zacharias, Elizabeth and Mary, it thrills me. The ushering in of a new era. The incarnation of the second person of the Godhead. The angel said to the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore, also that holy thing which be born of thee shall be called **the Son of God.**" I cannot understand that in the face of this Bible declaration that educated professed Bible expositors will ignore the deity of Christ.

But neither was this truth revealed to the higher-ups at Jerusalem, the seat of those who claimed to be at the head of the church. History repeats itself. "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes." (Matt. 11-25.)

COMPASSION.

L. L. Moss.

In Mark 9:36 we have the heart of Jesus touched by the condition of the multitude. "But when he saw the multitude, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." This was a critical condition, the multitude fainted and scattered, having no shepherd. The condition of this people caused Christ to have compassion on them. He really was interested in them, he not only was willing to help them himself but he said

to his disciples, "The harvest is plenteous but the laborers are few." Then we not only notice how earnestly Christ labored, but the apostles labored and sacrificed much to save these fainting, scattered people. Oh, how our Lord and these apostles loved these needy people.

And now as we are in revival work, we have seen many people who are indeed fainting. There is so much false teaching, so many anti-Christs, so much false religion, it has just disturbed the minds of many until they have become discouraged and have quit going to church; they really have fainted by the way. Yes, they are scattered, some will go here and some will go there, attend anything that goes under the name of religion, yet they find nothing to satisfy the hungry soul. Truly, they are like sheep without a shepherd.

Many of the modern pastors are taking good care of the rich and those who will support their pocketbooks but those who are poor in the things of this world can take a back seat and indeed are they without a shepherd.

Dear readers, I wonder when I see the people today who are bewildered and discouraged, yet, there are poor who not only are scarce of daily food, but hardly have clothes to wear, would like to go to church but are poor and not well dressed. Do we give them a welcome and help make it possible for them to get to church? Do we have compassion on them as Jesus had? In this age there are many who, instead of trying to help the poor and show we are interested in their souls, we hear many say there is no need of anybody being poor, and are ready to kick them down, almost out of society, and call them lazy and dishonest and most anything disgraceful and do not want such in the church.

Just read I John 3:17, and see if we have the love and compassion for the folks who are fainting and scattered as sheep without a shepherd. Let us not forget, a soul of the poor is worth just as much as one of the rich. Then it is evident Christ when he was here worked among those of the poorer classes much of his time. May God help us have more compassion for the lost.

I find many who were once good loyal members in the church. When the church drifted they became discouraged. The modern pastors were so eager after their salary they pressed their poor discouraged members so hard for money all the time, until

many have quit going to church, thrown up in despair, become discouraged and careless, neglected prayer, laid off their bonnets, cease to wear their prayer covering, and we find a number who do not claim to belong to church at all. Isn't this sad? Ought it not draw out our compassion and love for them? Let us be alert, seek after and look up these fainting ones before it is too late. Brethren, don't be afraid to go to their rescue even though they may be poor and live in very humble homes, their soul is valuable.

—McClave, Colorado.

NOTICE.

Brother Daniel Hepfer, R. R. 3, Box 94, Pearl City, Ill., is looking for a brother to manage a 40-acre farm. Write him if interested.

OBITUARIES.

Barbara Biddler Baker.

Barbara Biddler Baker, a member of the Orion Dunkard Brethren Church, was born February 15, 1843, and departed this life June 24, 1931, at the age of 88 years, 4 months, 9 days.

May 19, 1870, she was united in marriage to Samuel T. Baker, who preceded her in death five years ago. To this union seven children were born. One son and three daughters have preceded her in death. Three daughters remain to mourn her departure, Mrs. Sadie Pletcher, Mrs. Mary Hartzler and Mrs. Anna Studer. There also remain six grandchildren and one great-grandchild.

At the early age of 18 years she accepted Christ as her Savior, and lived a faithful, devoted Christian life till God called her home. She was a loving, faithful wife and mother, and while very affectionately devoted to her family, yet she many times expressed herself as being ready and anxious to depart and be with God. We will miss her kind, patient, and inspiring life.

Mother.

Today sad hearts are thinking
Of a dear one passed away;
A kind and loving mother,
To that land of endless day.

She was always true and faithful,
Bore her cross without a frown;
She has fought life's battle bravely,
She has gained at last her crown.

Oh, how oft we'll think of mother,
How we'll miss her everywhere—
Miss her handclasp, love and counsel,
Miss her smile and earnest prayer.

Precious promises she taught me
From God's Holy Book divine,
That will lead at last to heaven—
To dear mother's home and mine.

Blessed hope that we may meet her
When life's trials are all past;
If to God we're true and faithful,
We shall meet her there at last.

Funeral services were held at the Beech Grove Church of the Brethren by Theodore Myers and D. R. McFadden.

—F. B. Surbey,
North Canton, O.

VanDyke.

Elder S. P. VanDyke, son of Elder Archibold and Esther VanDyke, was born August 9, 1855, in Huntingdon County, Pennsylvania. He was the oldest of nine sons in a family of fifteen children, of whom eight sons and three daughters survive. Early in life he gave his heart to Christ and united with the Dunkard church, now known as the Dunkard Brethren Church As a young man he spent a few years in Illinois, after which he went to Beatrice, Nebraska, returning to Illinois about 1882 and was married to Celia a Baker of Mt. Carol, Illinois. They made their home at Beatrice, Nebraska, for a time where she contracted tuberculosis and died. On March 5, 1891, he married Sarah A. Cullin and moved to Coos County, Oregon, the same year. About 1894 he was called to the ministry and later ordained to the eldership and labored faithfully until death. They moved from Coos County to Newberg in 1907, where he has since made his home. His faithful wife, Sarah A., died January 1, 1928, after which much of his time was spent in church work, almost from coast to coast,

In June, 1930, while attending A. M. at Rhoadesgrove, Ua., he met Amanda Jacobs Shellers in the home of Elder D. S. Flohr and they were married at Greencastle, Pa., October 17, 1930, and made his home at Greencastle, Pa., until May 24, 1931, when he lost his life when his auto was struck by a trolley car

near his home as he was starting to church at 8 a. m. The wife and H. N. M. Gearhart were also injured and taken to the hospital in Waynesboro, Pa. Elder VanDyke was also taken to the hospital where he died three hours later. A brief funeral was conducted by Elders Dumuth and Cocklin Monday p. m. and the body was sent to Newberg, Oregon, for burial where funeral services were conducted in the Hollingsworth Chapel May 31, at 2.30 p. m. by Elder E. W. Pratt and his body was laid to rest beside his former wife, Sarah.

Thus ends the life story of a faithful worker in the church who was always ready to sacrifice his time, talent and strength for the church and whose home was always open.

Eugene W. Pratt,
922 E. 1st Street,
Albany, Oregon.

NEWS.

Ridge, West Virginia.

The Ridge congregation met for council on Saturday,, July 4th, with our Elder P. P. Snyder, presiding. Elder D. S. Flohr of Shady Grove, Pa., and Elder Thomas Ecker of Taneytown, Md., were also present. Many matters came before the council. Church officers were elected. Bro. P. P. Snyder was reelected elder in charge for three years. Bro. Alfred Tikins was elected church clerk. Bro. Ecker preached Saturday night and Bro. Flohr Sunday morning. They preached very able sermons which were appreciated very much as we have only one minister in our congregation.

We expect Bro. Snyder to hold a series of meetings, commencing September 26th, closing with a Love Feast October 3. All are invited to be with us. We have Sunday school every Sunday and preaching every two weeks. We ask an interest in the prayers of all for the upbuilding of our congregation.

Grace M. O'Brien,
Antioch, W. Va.

Dallastown No. 1, Pa.

We, the Lower York County, Dunkard Brethren held our Love Feast meeting on Sunday, June 21. We had a very inspiring meeting. There were ten visiting ministering brethren with us as follows: Elders Jacob A. Miller, John Royer, Walter Cocklin, Thomas Eckert and Jacob Gibble, Harry Smith, Adam

Fahnestock, Ray Shank and Benjamin Lebo and George Bowers, each one of them gave very inspiring and spirited talks and it seemed the spirit moved them in their prayers for the church. We opened the day services with Sunday school at 9 a. m. by Bro. Joseph H. Myers, our superintendent, and followed with preaching service at 10 a. m. Our Eld. J. L. Myers gave the service to the visiting minister. Bro. Jacob Gibble opened the meeting by reading Rom. 12:9-21 and prayer by Bro. Harry Smith. Eld. Jacob A. Miller preached the first sermon, read St. John 14:1-15. Text, the 6th verse and a reference, John 3:14, he combined and brought the meaning together and preached followed by Bro. Harry Smith and Brro. John Royer made a few remarks and closed the morning service with prayer. We served dinner at the church and at 1:30 p. m. we opened again with a spirited song service and prayer. The announcement was made to elect a minister and the result of the election laid the burden on the writer. Eld. Walter Cocklin read the scripture and held the election with Eld. Jacob A. Miller assisting. Eld. Cocklin officiated at the installation. Bro. Ray Shank opened the subject for the afternoon service, read Psalm 1 and 1st Cor. 16:13 for his text; followed by Bro. Lebo for the examination Bro. Adam Fahnestock read 1st Cor. 11.—. Elder Cocklin and Elder Thomas Eckert preached the examination sermon. The communion service opened about 6:30 p. m. with singing till communicants were seated. Elder Jacob A. Miller officiated; Elder John Royer read the scripture, St. John 13:1-30.

Elder Thomas Eckert and Elder Geo. Bowers made remarks while washing feet. There were fully one hundred surrounding the Lord's table. We were glad for the visiting members from neighboring congregations. We trust they all felt at home with us. We were also glad to have those of our own members who are afflicted and can't be with us as often as others. Bro. Fahnestock lead our thoughts in a closing prayer. We sang a hymn, No. 588, in the Brethren Hymnal and dismissed.

Charles H. Ness.

Goshen, Indiana

The Goshen church held their regular council meeting July 4, p. m., with D. W. Hostettler in charge. Services were opened by reading the 13th verse of the 3rd chapter of 1st Corinthians. Different

business matters were taken care of at this meeting and it was decided to hold our Love Feast October 31. This announcement may be a little early but we thought it a good idea to announce now so our neighboring churches will not decide on the same date, as we always enjoy as many of our brethren and sisters to be with us at these services from the different congregations. There will be afternoon services beginning at 2 o'clock with the Love Feast following in the evening. We extend a welcome invitation to all.

We also wish to give a report of our revival meeting, which our dear brother, D. S. Flohr, from Shady Grove, Pa., held for us just following the Annual Conference. I can say for one that they were meetings worth mentioning. I can say with some of our brethren and sisters that they were one of the best meeting we have had since we organized. We cannot help but feet that Bso. Flohr's messages were directed from the throne of grace. He did not shun to declare the whole gospel regardless who might be guilty of things that he did declare were wrong and does Bro. Flohr or any other minister of the gospel have any right to upheld anything else but that which is in accrodance with the word which shall judge us in the last day. Verily, nay, God forbid, so if Bro. Flohr has said anything that didn't just suit us. Let us not be offended but let's **take it to heart** and profit thereby. That is the only way that such revival meetings will be of any profit to us as brethren and sisters in the church. If we will be willing to do this it will build us up and bind us together in more unity and love for each other which comes from above and we will be better qualified for the duties which are before us. We are glad to announce that Bro. Flohr's efforts were worth while when we realize the value of one soul saved. Three young souls were made willing to accept Christ as their Savior, and we do know there were others that felt the need, but satan is just as busy as he has always been convincing people that a later date will be better. We hope that those soul's lives may be spared until they will fully realize the need of not putting such an important matter off until it is forever too late.

Sister John E. Wallace.

McClave, Colo.

We, the Cloverleaf church met in our regular quarterly council on June 25th with our elder, Bro. Moss, presiding.

The business was disposed of in an orderly manner.

The District meeting will be held in this congregation about the 10th, 11th and 12th of October unless we find it necessary to change the date later. We decided to have our home ministers hold our series of meetings this fall, just preceding the District meeting.

We extend a hearty invitation to all those who can be with us at our meeting this fall.

Sister M. A. Roesch

Englewood.

Englewood Church met in regular quarterly council on July 4th at 1 p. m. Only a few items of business were presented which were promptly disposed of. Our cellar is now about completed and we are looking forward to our communion this fall, October 24th, hoping we will be able by this added room to more conveniently handle the gathering.

Plans are for Bro. A. G. Fahnestock of Pennsylvania to hold a series of meetings for us beginning September 5.

An invitation is extended herewith to all who can be with us in these services.

We are now having Bible study of the Book of Revelation on Sunday evenings.

We are having well attended and interesting services each Sunday morning.

L. W. Beery, Clerk.

Fairview.

We, the Fairview congregation, met in council Tuesday evening, July 7, 1931, at the home of Brother and Sister Clarence Stump, as Brother Stump has been under the doctor's care for some time, we favored him by meeting at his home with our Elder, Bro. Arthur Miller, in charge. Bro. Miller read a portion of scripture and gave a few comments on the same, after which he lead us in prayer.

Some business came before the meeting which was disposed of in a Christian like manner. The main business of our meeting was to talk over and make plans for our church home. We have leased a church house for a indefinite time as long as we want to have services and keep the house in repair. All it will cost us will be to repair the house and keep it in repair. We have decided to begin the work at once. As soon as we have the house ready we will have an all-day harvest meeting and dedication. We would like to have as many of the Dunkard Brethren and any one that can be with us and enjoy the services. Watch the

Monitor for the date. The house is located on concrete road No. 31 about 5 miles south of Lapaz and about 5 miles north of Plymouth church on west side of the road and cemetery on the east opposite of the church. We have a fine little church where we have services but it is too much to one side. Some of our members have too far to go, so we have decided to meet them half way.

Anyone desiring any further information, writer to M. S. Morris, Route 3, North Liberty, Indiana.

NEW WAYS IN RELIGION.

Today I've been to meeting,
To hear the parson preach;
But how they have changed
In all they do and teach.
They say that we're old-fashioned,
And don't care what we say;
But my heart can see and feel
Whene'er they change God's way.

When we were young the world was gay,
And loved to make a show;
But Christians walked the narrow way,
They could not with them go;
Oh, how things have changed,
The two ways are but one;
They all go in together now
And say they've lots of fun.

When we were young we'd meet
In our old kitchen room,
Sometimes in the school house near,
If many chanced to come;
And Elder B——, that good man,
I'll ne'er forget his voice—
How faithfully he dealt with sin,
And how the saints rejoiced.

But now they meet in palaces,
So gorgeous, rich and nice,
And everything to draw a crowd,
They'll have at any price;
The minister, like some vain fop,
Stands up and reads his prayers;
How it pained my heart today
To see him "put on airs."

He did not preach, he only read
An essay on Christ's voice;
No heart was touched, no tears were shed,
And not a soul rejoiced.
Oh, can it be that such vain fops
Are called to speak for God,
Who feed the church on worldly slops,
And never preach His Word?

I thought if Christ were here
We'd see some sighs and tears,
"Ye Pharisees and hypocrites"
Would thunder in their ears.

A machine now grinds their tunes,
A godless choir joins in,
But neither one can tell of joys
That come from pardoned sin.

They noticed my plain clothes
And thought my bonnet "odd"
And frequently they smiled, I know,
But I had peace with God.
'Tis sad when the world runs mad
In foolish, vain display,
To see the church so fast and glad
To ape them every way.

With lotteries and grab-bags,
And other tricks and games,
They make God's house a den of thieves,
Without a blush or shame.
Lord of the temple, come with zeal,
As thou did'st come of yore,
With scourge in hand, before their day is o'er.

—Selected by Katie M. Myers,
Sterling, Illinois.

If you were to be told that you have but a few hours to live, how would you spend that time? Would it be full of praise to God, and tender entreaties to the unsaved, or would it be spent in bitter regrets?

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BIBLE MONITOR

VOL. IX. August 15, 1931. No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

Our files are running low just now. Your spare moments could be used profitably in penning a line for the Monitor. Send it along. We have more space for you now than we'll have next winter, when many others will want space.

SPEAKING WITH TONGUES

We are asked to explain Acts 2:4 and other scriptures relating to the baptism of the Holy Ghost and speaking with tongues.

Acts 2:4 was a baptism of the Holy Ghost and was in fulfillment of Joel 2:28, 29.

Other instances of baptism of the Holy Ghost are found in Acts 8:15-18; 9:17; 10:44-47; 11:17; 19:2-6.

Comparing these scriptures it will be found that the "baptism of the Holy Ghost", (Acts 1:5) and being "filled with the Holy Ghost" (Acts 2:4; 9:17) and "receiving the Holy Ghost" (Acts 8:15-17), and the "gift of the Holy Ghost" (Acts 2:38; 9:17; 10:45), and the Holy Ghost itself (Acts 10:44) are used interchangeably to mean one and the same thing.

So then, being "filled with the Holy Ghost" "receiving the gift of the Holy Ghost" and receiving the Holy Ghost means to be "baptized with the Holy Ghost."

Some who received the Holy Ghost in apostolic times were given the "gift of tongues", (1 Cor. 12:9, 10; Acts 2:4; 9:17; 1 Cor. 14:18; Acts 10:44, 46; 19:6) that is, power to speak with tongues.

A tongue is a language in which they expressed their thoughts, (Acts 2:4, 6, 8; 22:2) in fulfillment of Jesus' prophecy. (Mar. 16:17.)

To speak in tongues was to speak in a language so the people knew what was spoken (Acts 2:4, 6, 8; 27:2; 1 Cor. 14:6, 9.)

Interpretation of tongues was a gift of the Spirit just as tongues were. (1 Cor. 2:10.)

Paul told the Corinthians to

covet to prophesy, and forbid not to speak with tongues (1 Cor. 14:39).

Paul also said tongues were to cease. (1 Cor. 13:8.)

Conclusions.

In apostolic times the bestowal or baptism of the Holy Ghost was direct, "and they were all filled with the Holy Ghost", (Acts 2:4) and "while Peter yet spake these words, the Holy Ghost fell on them which heard the word." (Acts 10:14.)

Sometimes the bestowal, or baptism of the Holy Ghost followed the laying on of apostles' hands: "Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:17). "And putting his hands on him said, Jesus, that appeared unto thee as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost", (Acts 9:17) "and when Paul had laid his hands upon them, the Holy Ghost came on them". (Acts 19:6.)

In each of these instances the praying was done by the party who laid on hands. No record of any "praying for the baptism" by the persons who received the baptism of the Spirit.

By comparing these scriptures we find: "being filled with the Holy Ghost", "being baptized with the Holy Ghost" and "receiving the gift of the Holy Ghost" mean the same thing. And viewed in this sense, all Christians now receive the baptism of the Spirit receive the gift of the Spirit and are filled with the Spirit. And where one of these is lacking the others are wanting.

Of the many thousand Christians in the apostolic churches, a comparatively few were given the "gift of tongues", were impowered to talk in languages hitherto unknown to them. Not with unknown tongues. There is no such thing as an unknown tongue in the Bible or in the world for that matter. The word "unknown" in 1 Cor. 14:2, 4, 13, 14, etc., is an interpolation added by the translators and is not in the original Greek from which our New Testament comes and is not necessary to convey the truth.

When those people spake with tongues, they spoke in languages the people understood—"heard them speak in their own language" and said, "how hear we every man in our own tongue, wherein we were born"? And those who spake in tongues knew what they were saying. No attempt was made to use a lingo jumbling of sounds which

they themselves did not understand and thus deceive the people by feigning some supernatural power.

Even in Paul's day, speaking with tongues was of little consequenve or importance as comapred with prophesying or speaking to men to edifying. (1 Cor. 14:3, 4, 5, 19, 24, 25.) This 14th chapter of 1 Cor. was a masterly effort of Paul to show that worship should be so conducted that the "church might be edified." (v. 12.) How any one can be edified by a jumbling of sounds which no one understands would be hard to explain.

How and When Tongues Were Used.

Paul himself knew he could not help the people by speaking in a language or tongue which they did not know. So he said, "Now, brethren, if I come to you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine"? (v. 6.) In other words "what good can I do you if I speak in Hebrew or Chinese unless I tell you in your own tongue what I mean and if I must interpret why not just speak in the language you understand"? The power to interpret is a "gift of the Spirit", (1 Cor. 12:10) and if there is no interpreter present there must be no speaking in tongues. (1 Cor. 14:27, 28.)

True, Paul said, "forbid not to speak with tongues", but that does not justify mumbling of sounds that no one understands. When someone comes along who can speak in tongues he has never learned and some one interprets him we'll be the first to shout "halleluja, amen!" but we are slow to be deceived by modern impostors who "lie in wait to deceive".

Paul said, "whether there be tongues they shall cease." (1 Cor. 13:8.) And no man from the apostolic age has been known to speak, down to the present, a tongue he had not learned just as others have to do. Once in a debate my opponent was offered $100.00 for such case. He failed to present it. The offer holds good today to him or anyone else. Wherefore brethren, let no man deceive you by vain talk. The modern impostors tell you they do not know what they say, but God gives the message and they talk to God and he knows. Then if they don't know what they say, how can they know they talk? Everybody else who talks knows what he says, besides how can such mumbling of sound be edify-

ing to anyone? What good does it do anyone?

This modern way of getting down and praying and agonizing, and having others agonize and pray for you to "get the baptism", is a delusion pure and simple. Nothing like it in the Bible. Nor was there ever anything like it in the world until about thirty years ago when it started among some negroes in California. True, some good people are lead to believe in it, but it is not the only delusion some good folks believe.

Anyone who has a faith that is "made perfect" and "shows itself by works", who has a repentance that has really changed his life; and who has been "baptized for the remission of sin," is saved or pardoned, and has the gift of the Holy Ghost and all the baptism of the Spirit he'll ever get; for there is no other promised him.

With this let us be content and not be lead about or troubled by this modern delusion.

It is a significant fact that these modern deceivers never make any pretense at talking with tongues until, by singing, "testifying", praying, and shouting, they have moved upon the emotions and wrought the nerves up to such high tension as to be susceptible to hypnotic influences by which they are lead to act strangely, and to mutter meaningless sounds which can not be "edufying" to anyone, much less "glorifying to God". And Paul said "let all things be done to edifying" and "to the glory of God". Besides meaningless sounds can never be a tongue nor interpreted as such. So the whole performance is but a delusion. Nothing like it in the Bible.

DESTRUCTIVES, CONSTRUCTIVES, WHICH?

J. F. .Britton

The purpose of this article is to consider first the twelve destructive evils that function and dominate in the lives of unregenerated men and women.

It should be noted, that when man violated the word of God, he fell under condemnation, and became corrupted in sin, that, "God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5.) The Prophet Jeremiah says, "The heart is deceitful above all things, and desperately wicked: who can know it?

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(Jer. 17:9.) Hence, the twelve destructive evils, all commencing with the letter "S", which dominate and function in the carnal hearts of men and women are as follows: Skepticism, Socialism, Sacrilege, Sensuality, Scheming, Scoffing, Spurning, Secrecy, Supposition, Speculation, Slander and Selfishness.

My, what a brood of evils to have their habitations in the lives of human beings. No wonder when Jesus asked that poor unfortunate maniac: "What is thy name?" he said, "Legion, because many devils were entered into him." (Luke 8:30.)

Therefore, in view of such a gang of demoralizing and debasing evils operating in the lives of men and women, is it any wonder that vital religion and morality have been almost engulfed in the whirlpools of Satanicisms.

It occurs to the writer that the only solution for the normal church people to save true Christianity, and morality is to exemplify the King of Ninevah, when he heard the message sent from God, through Jonah. The "King arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Ninevah by the decree of the King and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn everyone from his evil way, and from the violence that is in their hands." (Jonah 3:6-8.)

And, as God is the same compassionate and merciful God that he has always been, "Ready to pardon, gracious

and merciful, slow to anger, and of great kindness", "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11.)

Thus we see, it is today, as it was in the days of Ezekiel, that that old infamous and fiendish deceiver, through those twelve destructives or emissaries under consideration, has so blinded and blurred the minds of our religious leaders, that the only thing left for the people of this day and time; the only refuge; the only balm in Gilead, is a return to the God of Abraham, and of Isaac, and of Jacob. Yes, a return to the Great Omnipotent God, who is the author and finisher of this vast universe by the word of his power; and who has created the Heavens and the Earth, by his divine power. The God who decreed that there should "be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness", has predestinated that this fountain should be fulfilled in Jesus Christ. God: a Physician, who is able to heal and to restore all sin-sick souls, though their "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.) Thank God, and praise his Holy Name, that where "sin has abounded, there has grace much more abounded."

This brings us to the consideration of the second division of this article: of the twelve Constructives, or indispensable requisites which enable the true Christian "to stand against the wiles of the devil", and "quench all the fiery darts of the wicked", (Eph. 6:11, 16), and to recognize God as the Supreme Being, who is worthy of our faith, love, reverence and service.

These twelve Constructives are like the twelve Destructives mentioned in this article, in that each commences with the letter "S". They are as follows: Stability, Solidity, Security, Sincerity, Strength, Sympathy, Sacrifice, Self-control, Sensibility, Spirituality, Santification and Salvation. It should be noted that these twelve Constructives are divinely appointed as the Spiritual dynamics in the lives of God's people, that they "shall neither be barren nor unfruitful", in the Divine services. And too, they are the opposite of those twelve Destructives which spell disaster and eter-

nal ruin to their victims.

Therefore it stands to reason and is logical that every lover of truth and righteousness, should renounce the devil and all his pernicious ways, doctrines and devices, and look unto Jesus Christ, who said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (Jno. 14:6.) "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." (Acts 4:12.)

And now, in view of the irrefragable facts and truths set forth herein, the writer appeals to every reader of this article: would it not be wise and prudent to stop long enough to ascertain whether thou art among the Destructives, or among the Constructives? Your decision will determine which you are and where you are.

And now, may "The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with" us all.. Amen.

—Vienna, Va.

Freedom from one temptation does not insure you against all other temptations. After the temptations in the wilderness, satan left Christ for a season.

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* **Sunday School Lesson** *
* **Assignment—1931-32.** *
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For Sunday, Aug. 23—Matt. 6:19-34.

For Sunday, Aug. 30—Matt. 7:1-14.

For Sunday, Sept. 6—Matt. 7:15-29.

For Sunday, Sept. 13—Matt. 8:1-18.

For Sunday, Sept. 20—Matt. 8:18-34.

THE TRIUNE GODHEAD
Part II

B. F. Masterson

The second person of the Godhead has now appeared on the scene, who was the central idea in the former dispensations in types, shadows and prophecy, and during his ministry of better than three years was the most conspicuous of the Godhead before the people, "Who being in the form of God, thought it not robbery to be equal with God —but made himself of no reputation and took upon him the form of a servant and was made in the likeness of man."

The Emanuel God with us, the "word" that was with God in the beginning, and was

made flesh and dwelled among man, "or a tabernacle for the temporary residence for the eternal divinity, living, conversing, eating and drinking with the people. The infinite came down from Heaven on man's poor level to reveal to him the mysteries of God and Heaven.

"He is the image of the invisible God." Jesus himself said, "He that has seen me has seen the Father. God is a spirit and doth not dwell in a material body. He made it for the spirit of man's habitation, but seen fit that his son should sojourn in it for a season." "To give knowledge of Salvation to His people". The word "Logas" translated "word". In Jno. 1:1, Philip Shaff says: "where it is masculine it has the double meaning of thought and speech." "So Jesus came from God to express His Father's thoughts". Jesus says: "I know his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak." (Jno. 12:50.)

God has a mind, therefore he has ideas. Jesus the Christ came to mingle with society that he might give form and shape to His Father's ideas in his ideal life. "The Father hath not left me alone, for I do always those things that please him." (Jno. 8:29.) If the Father has a mind, he also has a will power. Jesus came to do his will. "For I came down from Heaven, not to do mine own will, but the will of Him that sent me." (Jno. 6:38.) So we have a revelation in Christ-Jesus of God, even of his thoughts, ideals and will; and as our High Priest ratified it with his blood. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.)

The strongest proof of Christ's divinity is his ressurection and his ascension into heaven. When the two men stood by in white apparel, saying to the disciples, "This same Jesus which is taken from you into Heaven, shall so come in like manner as you have seen him go into Heaven." (Acts 1:11.)

The last night Jesus spent with his disciples he said much to them, and then said, "These things have I spoken unto you, being yet present with you." But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Even after the resurrectoin the disciples had no clear conception of Christ's Kingdom. Just before his ascension they inquired of him: "Lord, will thou at this time restore again the Kingdom to Israel?" He replied, "It is not for you to know the times or the seasons which the Father has put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the innermost parts of the earth." (Acts 1:6-9.)

After Jesus was taken to Heaven the church (which consisted of one hundred and twenty members) held an effectual prayer meeting and chose a bishop in Judas' the traitor's stead. When the time was fully come for the Holy Ghost, the third person in the Godhead, to take possession of the lives of the church members, as predicted by the prophet Joel, and promised by Jesus, it was a marvelous manifestation. The spirit did not dwell amongst them, but in them, and predominated the church, as Jesus has said: "I will pray the Father and he shall give you another comforter that he may abide with you forever." (Jno. 14:16.) Previous to this time the spirit visited on many occasions, but now he will abide with his people forever.

After the disciples were fillde with the Holy Spirit, there was nothing more said about restoring the Civil Government to Israel. I am inclined to think that the churches of today lack this spirituality and are interferring too much with political affairs. From the time of Pentecost the church was intensely spiritual, so was her worship. Jesus said, "The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." God is a spirit, and they that worship him must worship him in spirit and in truth. (Jno. 4:23, 24.) Nothing will take the place of the heart or personality to worship God. It is the temple where God promises to meet us in worship. We are told to "speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord." (Eph. 5:19.) Musical instruments in worship, I believe, will grieve the Holy Spirit. God will not accept it as a substitute. It is too material. There is no soul back of it. Some ministers teach that a church edifice should be grand and costly, because the tem-

ple was such. Such teaching will not hold water. Our church buildings should not be compared with the temple. The temple, with its costly material and fine workmanship, typified the church of the living God, which is built upon the foundation of the apostles and prophets, Jesus Christ, himself, being the chief cornerstone. In whom all the building fitly framed together groweth into a holy temple in the Lord. In whom ye are also builded together for an habitation of God through the spirit. (Eph. 2:20, 21, 22.)

The costly material and its fine workmanship was to represent the church in her purity, holiness and unity. Our church houses are built for convenience, the same as the synagogues. There was only one temple, and when its anti-type was completed, the type was destroyed. Such teaching is misleading and tends to the lust of the eye.

It is remarkable when we follow up the work of the Holy Spirit from the beginning. When he moved upon the face of the water; and when he over-shadowed the virgin Mary, she conceived and the result was the incarnation; and on the day of Pentecost, "they were all with one accord in one place, and suddenly there came a sound from Heaven as of a rushing, mighty wind—and they were all filled with the Holy Ghost, etc., etc." As he moved on the face of the deep, so he moves on the hearts of man and woman, that he may communicate that vital principle, "the word" that it might rhtough an incubative process bring forth a new creature in Christ.

He, therefore, woos and strives with the sinner and reproves of sin, righteousness and judgment, that he might persuade him to open his heart for the reception of the word, "the incorruptible seed", that through the cooperation of the sinner with the Holy Spirit, a conception might take place and a new creature come to light as a result. "Marvel not that I say, ye must be born again, etc." (Jno. 3:7, 8.)

There is one thing the Holy Spirit will not do, he will not force the sinner to open his heart; nor will he open it for him—that is forbidden ground. He will no more do that than a gentleman would force a young lady to accept his affections. That part is up to the sinner. "Whosoever will". He is a free moral agent.

"The Holy Ghost will dwell in the new-born child and nourish him with the sincere

milk of the word." (Jno. 14:17.) "He will shed abroad in his heart God's love." "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5.) It is not reciprocal love, "I love you if you love me", it is divine love. Man hates, but God loves. If we have God's love in our hearts, we love our enemies.

The Holy Spirit itself beareth witness with our spirit that we are the children of God." (Rom. 8:16.) He gives the spirit of adoption whereby we call God our Father and can look him square in the face and say: "Father, I love you", and he will respond. We have access by one spirit unto the Father, that means free intercourse with the Father. He teaches us to talk with the Father, in prayer. (Rom. 8:26, 27.)

He will continue to testify of Christ that he may increase our faith and confirm our hope. "He takes that which is Christ's and shew it to us." (Jno. 16:14, 15.) "He communicates joy to the heart." (1 Thes. 1:6, 5.) Millions have been born of the spirit, entered into the Kingdom of Christ to worship the "Lord in the beauty of holiness", and have learned of a truth, "that the fruit of the spirit is love, joy, peace, long-suffering, gentleness, faith, meekness and temperance." (Gal. 5:22.)

—1250 E. 3rd Street,
Long Beach, Calif.

LOVE

Sister O. T. Jamison

"By this shall all men know that ye are my disciples, if ye have love one to another." (Jno. 13:35.)

"Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." (1 Jno. 4:7.)

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world." (1 Jno. 4:16-17.)

In the above scriptures we are exhorted to love one another, by the beloved apostle John. I am wondering how much we love our brethren. Just as we love our brethren determines about how we love the church.

Brother! Sister! How much do you love the church? How

much do you love your brother?

Our actions show how much we love and how anxious we are for our brother's welfare and influence, and for that of our beloved church. If we love our brother we will not be found trying to hurt his influence, and especially our true ministering brethren. I wonder if we stop to consider what a grievous offense, to speak evil (love thinketh no evil) of God's anointed, and what a great hindrance it may be to God's cause.

"We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 Jno. 3:13-14-15.)

"And this commandment have we from him, that he who loveth God love his brother also." (1 Jno. 4:21.)

Be it remembered, dear reader, the church needs our very best we can give. And if ever the world needed a firm, unwavering beacon to light the way to that glad eternity it is now.

Oh! why can we not live more sanctified, more righteous, more holy and more perfect through faith and obedience? Can we comprehend the church's high and holy position? She is cast out by the world, but who occupies the throne of the Majesty in the heavens? The Lord Jesus made himself responsible for her on the cross.

Oh! that all who form a part of such a highly privileged body were more impressed of their great responsibility and character here! I repeat again our actions determine how much we love.

"But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." (Matt. 18:7.)

Beware! brother, sister, that we do not offend one of God's humble ones. If we have been guilty we better haste to make reconciliation. When we love we take great care not to offend.

The first and great commandment:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

And the second is like unto it:

"Thou shalt love thy neighbore as thyself." (Matt. 22:37-39.)

"If a man say, I love God, and loveth not his brother, he

is a liar: for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen." (1 Jno. 4:20.) "He that loveth not knoweth not God; for God is love. (1 Jno. 4:8.)

—Quinter, Kansas.

SELF-CONTROL

Selected by Ada Whitman

Self-control is the highest form of courage. It is the base of all the virtues. It is one of the most important but one of the most difficult things for a powerful mind to be its own master. If he reigns within himself, and rules passions, desires and fears, he is more than a king. Too often self-control is made to mean only the control of angry passions, but that is simply one form of self-control; in another—a higher and more complete sense—it means the control over all the passions, appetites and impulses. True wisdom ever seeks to restrain from blindly folowing his own impulses and appetites, even those which are moral and intellectual, as well as those which are animal and sensual. In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive, not to be spurred hither and thither by each desire that in turn comes uppermost, but to be self-restrained, self-balanced, governed by the joined decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined—this is true strength and wisdom.

Mankind is endowed by the Creator with qualities which raise them infinitely higher in the scale of importance than any other members of the animal world. They are given reason as a guide to follow rather than instinct. But if men give the reins to their impulses and passions, from that moment they surrender this high prerogative. They are carried along the current of their life and become the slaves of their strongest desires for the time being. To be morally free—to be more than an animal—man must be able to resist instinctive impulses. This can only be done by the exercise of self-control. Thus it is this power that constitutes the real distinction between a physical and a moral life, and that forms the primary basis of individual character. Nine-tenths of the vicious desires that degrade society, and the crimes that disgrace it, would shrink into insignificance before the advance of valiant self-discip-

line, self-respect, and self-control. It is necessary to one's personal happiness to exercise control over his words as well as his acts, for there are words that strike even harder than blows, and men may "speak daggers", even though they use none. Character exhibits itself in control of speech as much as in anything else. The wise and forbearing man will restrain his desire to say a smart or severe thing at the expense of another's feelings, while the fool speaks out what he thinks, and will sacrifice his friend rather than his joke. There are men who are headlong in their language, as in their actions, because of the want of forbearance and self-restraining patience.

Government is at the bottom of all progress. The state or nation that has the best government progresses most; so the individual who governs best himself makes the most rapid progress. The native energies of the human soul press it to activity; controlled they bear it forward in right paths; uncontrolled, they urge it on to probable destruction. No man is free who has not the command over himself, but allows his appetites or his temper to control him; and to triumph over these is of all conquests the most glorious. He who is enslaved to his passions is worse governed than Athens was by her thirty tyrants. He who indulges his sense in any excesses renders himself obnoxious to his own reason, and to gratify the brute in him, displeases the man and sets his two natures at variance. We ought not to sacrifice the sentiments of the soul to gratify the appetites of the body. Passions are excellent servants, and where properly trained and disciplined, are capable of being applied to noble purposes; but when allowed to become masters they are dangerous in the extreme.

To resist strong impulses, to subdue powerful passions, to silence the voice of vehement desire, is a strong and noble virtue. And the virtue rises in height, beauty, and grandeur in proportion to the strength of the impulses subdued. True virtue is not always visible to the gaze of the world. It is often still and calm. Composure is often the highest result of power, and there are seasons when to be still demands immeasurably higher strength than to act. Think you it demands no power to calm the stormy elements of passions, to throw off the load of dejection, to repress every repining thought when the dearest hopes are wither-

ed, and to turn the wounded spirit from dangerous reveries and wasting grief to the quiet discharge of ordinary duties? Is there no power put forth when a man, stripped of his property, of the fruits of a life's labor, quells discontent and gloomy forebodings, and serenely and patiently returns to the task which providence assigns? We doubt not that the all-seeing eye of God sometimes discerns the sublimest human energy under a form and countenance which, by their composure and tranquility, indicate to the human spectator only passive virtues. Individuals who have attained such power are among the great ones of earth. Strength of character consists in two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Ofttimes we mistake strong feelings for strong character. He is not a strong man who bears all before him, at whose frown domestics tremble and the children of the household quake; on the contrary, he is a weak man. It is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those that subdue him. Did we ever see a man receive a flagrant injury, and then reply calmly? That is a man spiritually strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself, or one bearing a hopeless daily trial remain silent and never tell the world what cankered his peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with manly powers of indignation in him, can be provoked and yet restrain himself and forgive, these are strong men, the spiritual heroes.

A strong temper is not necessarily a bad temper. But the stronger the temper the greater is the need of self-discipline and self-control. Strong temper may only mean a strong and excitable will. Uncontrolled, it displays itself in fitful outbreaks of passion; but controlled and held in subjection, like steam pent up within the mechanism of a steam engine, it becomes the source of energetic power and usefulness. Some of the greatest characters in history have been men of strong tempers, but with equal strength of determination to hold their motive power under strict regulation and control. He is usually a moral weakling who has

no strong desires or strong temper to overcome; but he who, with these, fails to subdue them, is speedily ruined by them.

Man is born for dominion; but he must enter it by conquest, and continue to do battle for every inch of ground added to his sway. His infant exertions are put forth to establish the authority of his will over his physical powers. His after efforts are for the subjection of the will to the judgment. There are times which come to all of us where our will is not completely fashioned to our hands, and the restless passions of the mind hold us in sway—seasons when all of us do and say things which are unbecoming, unseemly, and which lower and debase us in the opinion of others, and also of ourselves. Self-control, however, is a virtue which will become ours if we cultivate it properly, if we strive right manfully for its possession, fight a bitter warfare against irritability, nervousness, jealousy, and all unkindness of heart and soul. But it must be cultivated properly. One exercise of it will not win us the victory. We must, by constant repetition of efforts, obtain at last the victory which will bring us repose, which will enable us to say to the raging waves of passion, "Thus far canst thou come, and no farther." We must be faithful to ourselves, faithful in our watch and ward over tongue, eye and hand. It is only by so doing that man comes to the full development of his powers. It is alike the duty and birthright of man. Moderation in all things, and regulating the actions only by the judgment, are the most eminent parts of wisdom. "He that ruleth his own spirit is greater than he that taketh a city."

—West Millgrove, Ohio.

LOVE NOT THE WORLD.

By J. A. Leckron.

We believe that we who profess to be followers of the meek and lowly Savior, and who want to be in His church, should try at least to stay away from the things of the world, and in I. John 2:15, 16, we find, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." And in the 17th verse he says, "And the world passeth away, and the lust

thereof: but he that doeth the will of God abideth forever." Now, how are we to be in the Kingdom of God and in the kingdom of the world at the same time? We notice people who seem to be strong on the ordinances in the Word, but when it comes to staying away from the foolish things of this world, then they seem to think it makes no difference. We are told to stay away from questionable places of amusements in our Polity, and it looks like we ought to know what places are questionable without having every place and kind mentioned in the Polity. When we attend our Love Feasts, and we as Christ's followers partake of the bread and wine, we are celebrating an event that happened nearly two thousand years ago, and that is right according to Word, but how about us as members of His Kingdom, taking part, or having anything whatever to do with the 4th of July celebration? We believe that whenever we step aside and buy even firecrackers, and make any demonstration whatever, we are then in the world, and not with Christ, and if Christ should come some time and find us at a 4th of July celebration, what would He say, nad what could we answer Him? Could we honestly say, that we thought it was no harm? Well, if we did, we would be using the devil's words, for he says in his enlightened day, that you may do what you please, and there is no harm in it. Now, we will see what Paul says in Romans 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Then we see that we should not have our mind set so much on things of the world, but on things above. Now, we go to James 1:27 and see what he says: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from world." Now, just how far do we have to go with the world in their works to get spoted? I am going to answer that question for myself, and every member of the Dunkard Brethren Church will have to answer it, either here or in the judgment. Now let's see what James 4:4 says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Now if we want to be the friend of God,

we will have to put away our lusting after the things of this world. Now let us see what Paul says in 1st. Cor. 13:11, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Now how long is it going to take for some of us to become men for God? We believe the time has come when the church of Jesus Christ must draw the line, and all those who do not want to stay on the right side of the line, let them be as heathens. We have come out that we may be separate, and now let us show the world that we mean what we say, and we cannot expect to prosper as long as we let the devil through men, tell us what we can and what we cannot do. Our prayer is, that we may wake up before it is too late, and see where we are drifting.

—Route 2,
Greentown, Indiana.

HOW GOD HELPS

What a fine illustration of God's way of helping his troubled children, is afforded in the Israelites' experience with the fiery serpents in the wilderness. These fiery serpents bringing suffering and death, also brought the people quickly to a realization of theri sin. With a confession, evidently implying a true repentance, they beseech Moses to intercede for them. What they ask for is to have the poisonous serpents removed. As always, God's ears are open to his children's cries. He comes to the rescue at once, but in his own way, not theirs. The serpents are not taken away, but a remedy is offered for the deadly bite. The remedy is simple and accessible to all. No one need die if he will use the means provided.

It is an instance of God's universal method. He never turns an unheeding ear to a sincere cry for help. But there is always something for the petitioner to do. And there is nothing surer than that we miss much of the help God offers us, because it comes in an unlooked for way. We would have God take all the troubles from our life. But he would show us how to find the path of peace in spite of them. We would have temptation to sin kept from us. God's method is to provide a way of escape from its seductive snare. He will either remove the thorn or give sufficient grace. If he cannot wisely take away the cup, he will send angels to give the needed strength to drink it. God al-

ways helps, but he wants us to do all we can. Perhaps he wants to teach us how to appreciate and make the most of the good things he has for us, by giving us the largest possible share in securing them.

—Selected.
Jessie M. Demuth.

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* **NEWS.** *
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Lower Cumberland Congregation.

Carlisle, Pa.

The Lower Cumberland congregation held their quarterly Council on the evening of June 25th in Mechanicsburg. Elder J. A. Miller presided. We elected brethren Paul Miller and Paul Smith as our delegates to District Meeting near Lewistown, Maryland, August 13th. Our evangelistic services will begin on August 15 and will be held by Elder J. P. Robbins of Ohio.

Ruth V. Lebo.

Has someone grieved you? Do not snarl or snap at him, that is the conduct of a mad dog. But remember that you, too, although you may be unconscious of it, may be a great grief to someone near you.

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o **OBITUARIES.** o
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Bro. George Marvel, son of John and Susie Marvel was born at North Manchester, Indiana, September 29th, 1877, and died at the State Hospital at Kalamazoo, Michigan, July 5th, 1931. Age 53 years 9 months and 7 days. In the year 1913 he was united in marriage to Ester Shewey of Rockfield, Indiana, and to this union was born one son and one daughter who survives.

Brother Marvel was a member of the Dunkard Brethren Church. Being in poor health he was deprived of church privileges.

He leaves an aged mother, one brother and one sister to mourn his departure.

Funeral services were conducted at the home of his aged mother in Canandague, Michigan, and interment was in the cemetery nearby. Services were conducted by the writer.

D. P. Koch,
Montpelier, Ohio.

In Memory of Mother.

Oft I think of my dear mother,
And how much she meant

to me.
Oh, my Mother! why He took her,
We all cannot plainly see.

Oh, how sad it is too think,
That her no more I'll see,
'Till I leave this world of sorrow,
And go home with her to be.

She gave us no word of warning
Neither did she say goodbye,
But I expect some day to meet her
Just beyond the dark blue sky.

There I'll meet with all my loved ones;
There where parting is no more,
There to be with my Savior,
On that bright and golden shore.

Oh, that day is quickly coming,
When our lives will be at stake,
And our sins may not be any,
Yet they might be very great.

But I know if we are ready,
And our hearts with God are one—
He will say when we are judged,
That our work has been well done.

—Jos. H. Stark,
Tippecanoe City, O.

POEMS

THE WAY TO INDUSTRIAL PEACE

Oh, who shall find a higher way
For men who dig and delve for pay?
And who shall find a better scheme
For those who hold the purse and dream?
Who peace will bring 'tween brain and brawn?
Who blaze the trail to brighter dawn?
The dream will fail if labor shirks,
The workman starve unless he works.

The problem's here—right in this verse,
Though stated maybe overterse;
Who'll bring about industrial peace
And give man's force complete release?
Who'll find somewhere a golden mean
To make the labor world

serene?
Who'll make the worker feel a man,
Yet satisfy the dreamer's plan?

When each the other seeks to serve,
'Twill quiet every vexing nerve;
They'll work together full of glee
When each one lives in sympathy—
The dreamer dream of labor's good,
The worker toil in brotherhood.
Then both will have a friendly mind
And run a race in being kind.
—Selected.

THE OLD-FASHIONED MEETING.

O, how well I remember
In the old-fashioned days,
When some old-fashioned people
Had some old-fashioned ways;
In the old-fashioned meetings
As they tarried there,
In an old-fashioned manner
How God answered prayer.

(Chorus.)
'Twas an old-fashioned meeting,
In an old-fashioned place,
Where some old-fashioned people,
Had some old-fashioned grace;
As an old-fashioned sinner,
I commenced to pray,
And God heard me and saved
In the old-fashioned way.

There was singing, such singing!
In the old-fashioned airs;
There was power, such power,
In those old-fashioned prayers;
And old-fashioned conviction
Made the sinner pray,
And the Lord heard and saved him
In the old-fashioned way.
(Chorus.)

Now the meetings are different,
Not so noisy and loud,
No such singing and praying
By an old-fashioned crowd;
Not much crying for mercy,
Not much kneeling to pray,
Just a card signed or handshake
Is the new-fashioned way.
(Chorus.)

Well, they say it is better,
"Things have changed, don't you know?"
And the people in general
Seem to think it is so;
And they call me old-fashioned
When I venture to say
That I like it far better

In the old-fashioned way.
(Chorus.)

If the Lord never changes,
As the fashions of men,
If He's always the same,
Why, He is old-fashioned, then.
As an old-fashioned sinner,
Saved through old-fashioned grace,
O, I am sure He will take me
To an old-fashioned place.
(Chorus.)

Dedicated to the Whitfield Revival, October, 1921.

PASS IT ON.

Have you had a kindness shown?
Pass it on;
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in Heav'n the deed appears—
Pass it on.

Did you hear the loving word?
Pass it on;
Like the singing of a bird?
Pass it on.
Let the music live and grow,
Let it cheer another's woe,
You have reap'd what others sow—
Pass it on.

'Twas the sunshine of a smile,
Pass it on,
Staying but a little while,
Pass it on;
April beam, the little thing,
Still it makes the flow'rs to spring,
Makes the silent birds to sing—
Pass it on.

Have you found the heav'nly light?
Pass it on;
Souls are groping in the night,
Daylight gone;
Hold thy lighted lamp on high,
Be a star in some one's sky,
He may live who else would die—
Pass it on.

Be not selfish in thy greed,
Pass it on;
Look upon thy brother's need,
Pass it on;
Live for self, you live in vain;
Live for Christ, you live again;
Live for Him, with Him you reign—
Pass it on.

—Selected.

THE DEVIL AND THE DOLLAR

In this world of frill and fashion
Where the churches are so fine,
And the trade-mark of religion
Is the classic dollar sign,

There's a rule that never faileth
And you'll always find it true,
When the dollar rules the pulpit
There the devil rules the pew.

There may be a lot of singing
And an awful lot of prayer,
And the sermons may be answered
With an "Amen" here and there;
But as sure as Joe's a dutchman
Or old Shylock was a Jew,
When the dollar rules the pulpit,
Then the devil rules the pew.

When the money gets to talking
And the Master's voice is still,
When the preacher swaps a sermon
For a twenty-dollar bill,
That's the time old master satan
Gets the churches in a stew
Where the dollar rules the pulpit
And the devil rules the pew.

Where religion goes a begging
And the Bible is forgot,
And the preacher preaches nothing
Only scientific rot,
There the faithful old believers,
They are getting mighty few—
Where the dollar rules the pulpit,
And the devil rules the pew.
—Selected by Jos. H. Stark, Route 3, Tippecanoe City, Ohio.

PRAYER FOR A DAY'S WALK.

God let me find the lonely ones
Among the throng today,
And let me say the word to take
The loneliness away:
So many walk with aching hearts
Along the old highway.

So many walk with breaking hearts,
And no one understands;
They find the roadway rough and steep
Across the barren lands;
God help me lighten weary eyes,
And strengthen nerveless hands.

God help me brighten deary eyes,
And let my own grief be
A sure reminder of the grief
Of those who walk with me.
When words fail—hands fail—let me go
In silent sympathy.

NOTICE

Brethren, please note, the name of the Board of Evangelism and Organization was changed at our recent Conference to "The General Mission Board". Elder J. P. Robbins was elected to fill the vacancy caused by the death of Elder Van Dyke. The Board reorganized as shown in the Official Directory of "The Monitor". All money for Missions and all bills to be paid should be sent ot Elder Robbins, Secretary.

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BIBLE MONITOR

VOL. IX. September 1, 1931. No. 17.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ALLSUFFICIENCY OF DIVINE HELPFULNESS

We are told that "every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." And David said, "no good thing will he withhold from them that walk uprightly."

From these texts we learn that all the blessings of this life, all the good things of life, all the helpfulness that we need in this life come from the bountiful store house and lavish hand of a kind and loving heavenly Father. And realizing giving does not impoverish him nor withholding enrich him, and that he will not withhold any good thing from the upright, we may confidingly ask him for all our needs, and confidently hope, and assuredly expect they will be supplied; for he "giveth to all men liberally and upbraideth not".

And so we are told "his divine power hath given to us all things that pertain to life and godliness". And all this because "like as a father pitieth his children, so the Lord pitieth them that fear him", and because His eyes is over the righteous and His ears are open to their cries". Therefore we may "come boldly to the throne of grace that we may obtain mercy and find grace to help in every time of need," with the assurance that "if we ask we shall receive, if we seek we shall find, and if we knock, it shall be opened to us." With all this assurance, if we go hungry, or suffer want it is all because we do not ask and seek, or are found unworthy to receive.

And since it is by "His divine power that He gives us all things that pertain to life and godliness", we may confidently look to Him for instruction and guidance in all the affairs of life; and this instruction and guidance has

been abundantly provided in His word; for "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect throughly furnished unto all good works", and the "Spirit is given to guide us into all the truth".

From this it will be seen if we are to receive this instruction, guidance and helpfulness we have only to turn to the pages of truth recorded in the Bible and all will be abundantly supplied, and all we have to do is to read, appropriate, and assimilate until we grow from babyhood to manhood and womanhood, in Christian work and service, and attain unto the measure of the stature of the fulness of Christ unto perfect men and women in Christ Jesus.

So that if we lack wisdom, "He giveth to all men liberally and upbraideth not". If we lack faith we may pray, "Lord increase our faith," for He has "given to every man a measure of faith", and enough of the oil of grace to start in the divine life, and if we go to Him in faith believing He will increase the supply from day to day. When we are hungry, we may pray, "Give us this day our daily bread". When thirsty, we may pray, "Lord evermore give us the water of life". For "Blessed are they that do hunger and thirst after righteousness, for they shall be filled". And all this because "his divine power gives us all things that pertain to life and godliness"; "For the grace of God that bringeth salvation, hath appeared to all men teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world."

Now since all scripture is inspired of God and "is profitable for doctrine", we need only to read its sacred pages to learn the doctrine He would have us embrace or the system of faith He would have us maintain and hold. And as to the importance of doctrine, Paul told Timothy to "give attention to doctrine for in so doing thou shalt both save thyself and them that hear thee" and of the Roman brethren it was said, "Ye have obeyed from the heart the form of doctrine which was delivered unto you", and that "then you were made free from sin and became the servants of righteousness", and "have your fruit unto holiness and the end everlasting life". And in this way we maintain the abiding presence of the Holy Trinity, for "He that abideth in the doctrine

of Christ, hath both the Father and the Son." And "if ye love me ye will keep my commandments, and I will pray the Father and he shall give you another Comforter that he may abide with you forever."

The doctrine of Christ, with all other things, that "pertain unto life and godliness" is given us by "his divine power". Jesus said, "I have not spoken of myself, but the Father which hath sent me, he gave me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting". So then, "life everlasting" in some mysterious way is imparted to us by God's commandments and so it is said, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through gates into the city", all the blessing of this life and of the life to come are given by His divine power and it behooves us so to live as to be found worthy to receive them.

PRAYER AND THE ANGELS

B. F. Masterson

In the eleventh chapter of first Corinthians, Paul lays down an order how to appear when praying or prophesying, "He that prophesieth speaketh unto men to edification and extortation and comfort" (1 Cor. 14:3). Prayer is talking to God. He talks to us through the Holy Spirit and the word. We talk to the Father through Christ, our mediator, the middleman. "If ye shall ask anything in My name, I will do it". (Jno. 14:14.) We pour out our soul to Him when overwhelmed with sorrow and grief—we tell Him all about our troubles. When others are sorrow-stricken, we sympathize with them and tell it to the Father. When hard problems confront us, we take them to the Father. We praise and thank him for his goodness and mercy. We petition him to supply all our needs and the needs of others. This implies close relationship, sonship and brotherhood. There is no closer relationship than that which exists between parent and child. Jesus was so close to the Father that when His soul was exceedingly sorrowful, even unto death, He would turn to his Father and pray, saying: "Oh, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt".

In Mark he addresses him as "Abba Father", expressing greater ardency of affection

and filial confidence.

Before I was a child of God I experienced an aching void that none could fill—not even mother or father. "One thing thou lackest", the spirit of adoption—the assurance that God is my Father, the one to turn to, to divulge the secrets of the deepest recess of my heart. "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying 'Abba Father'." (Gal. 4:6.)

The spirit of sonship brings with it the spirit of prayer. In the anguish of soul, or in time of joy, we turn to the Father. It is that free intercourse between myself and the Father which gives supreme satisfaction.

But what relationship do the angels sustain to God's children? The angels have charge over His children. David says, "For he shall give his angels charge over thee, to keep thee in all thy ways". Again he says, "The angel of the Lord encampeth round about them that fear him, and delivereeth them." Their guidian angels do always behold the face of their father which is in Heaven. (Matt. 18:10.)

Even when Daniel (through the conspiracy of his enemies) was cast into the lions' den, God sent his angel to shut the lions' mouths to save his life. In the next place, angels are ministering spirits. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation". (Heb. 1:14.)

An angel ministered to Elijah in the wilderness, under the Juniper tree. They ministered to Jesus after the devil left him in the wildnerness.

When Peter was cast into prison and the church was praying for his release, the angel delivered him. When Jesus was agonizing in the garden of Gethsemane, an angel appeared unto him from Heaven, strengthening Him.

If we pray in agony, the angel will come to our relief. If we pray not, we will weaken and die. The angels are our invisible guests. They are our companions. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." (Heb. 12:22.)

The angels are represented as the attendants upon God, when he gave the law on Mt. Sinia, as intimated by the psalmist, "The chariots of God are twenty thousand, even thousands of angels". The Lord is amongst them, as in Sinai, in the holy place. (Ps. 68:17.)

When God will come to judge the world, he will be

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attended with hosts of heaven. Though the angels inhabit the new Jerusalem, yet they belong also to the church below—Christ in some sort incorporated them with His followers. They are hovering round and about the saints; that if God would open their eyes, like Elisha's servant, they would be greatly surprised.

But let us look at the heavenly significance of prayer, the ministering of the angels in heaven when saints are engaged in prayer. First notice the type under the ceremonial law, which was the burning of incense, which was an emblem of the prayers and praise of the people of God. It was burned twice each day—morning and evening. David was alluding to this when he said, "Lord, I cry unto thee, make haste unto me; give ear unto my voice when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. (Ps. 141:1, 2.)

"Zacharias' lot was to burn incense, and while he was engaged in performing his duty in the temple, the whole multitude of the people were praying without at the time of incense (Luke 1:10); and while he was thus engaged, the angel of the Lord appeared unto him, standing on the right side of the altar of incense."

I am impressed with the activity of the angels in Heaven when saints are engaged in prayer. "And another angel came and stood at the altar, having a golden censor, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne; and the smoke of the incense, which came with the

prayers of the saints, ascended up before God out of the angel's hand". (Rev. 8:3, 4.)

Do our prayers cause such a stir among the angels in heaven? Do angels offer with our prayers incense in the golden censor on the golden altar which is before the throne?

"And when he had taken the book, the four beasts and four and twenty elder fell down before the Lamb, having everyone of them harps, and golden vials full of odors, which are the prayers of the saints."

"And they sung a new song, saying: 'thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation." (Rev. 5:8, 9.)

Shall our prayers (so imperfect) be carried in golden vials as a token of our sonship by the angels of Heaven? Oh, how this should encourage us; how it should increase our faith; confirm our hope and enlarge our love. "For this cause ought a woman to have a sign of authority on her head because of the angels, when engaged in spiritual service." (1 Cor. 11:10.) "What is that sign of authority?" Paul says. "A head covering for women when praying or prophesying, an order, not only to be observed in the Corinthian church, but 'as I teach everywhere in every church'." (1 Cor. 4:17.)

—1250 East Third St.,
Long Beach, California.

FOUR EXCEPTS

J. F. Britton

In that Great Sermon on the Mount (Matt. 5:20) Jesus said unto his disciples, in the presence of a vast multitude of people, "EXCEPT your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in NO CASE enter into the kingdom of Heaven."

Jesus had been discoursing about the nine indispensable requisites, and also some other principles which constitute the foundation of the Christian Church. He then exalted the Character and Mission of the Church, through the administration of the Holy Spirit. In verse 20, he sets up an irreproachable standard of spirituality by saying, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

Thus we see that Jesus set the standard of Spiritual

Righteousness on a high plain where superiority and excellency dwell, and free from the defilements of carnality. Hence, it stands to reason that it is not enough, for God's people to measure up to the "World's Great System of Righteousness", for if they do not surpass this, then it follows that they are still in the "beggarly elements" of the world. Therefore, Jesus said, "except" which signifies, "unless", "your righteousness shall EXCEED the righteousness of the Scribes and Pharisees, ye shall in NO CASE enter into the kingdom of Heaven."

In Matthew 18:1-3, we read, that the disciples came to Jesus with the question: "Who is the greatest in the kingdom of Heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, EXCEPT ye be converted, and become as little children, ye shall NOT enter into the kingdom of heaven." It follows then that conversion must be thorough; not only must the heart be turned to God in general, and from earthly to heavenly things, but in particular, except ye be converted from that carnal ambition which still rankles within you, into that freedom from all such feelings which ye see in this child, ye have neither part nor lot in the kingdom at all; and he who in this feature has most of the child, is highest there. Whosoever, therefore shall "humble himself as this little child, the same is greatest in the kingdom of Heaven." For he that is willing to humble himself, and make an unconditional surrender to God, and cry from the depth of his heart, Lord, "make me, what thou would have me be", "shall be exalted".

It should be noted, that Jesus expressed those two "Excepts" to the disciples, who had responded to the call of Jesus, and had enlisted in His service, but who had not been quickened and endued by the Holy Ghost, hence had not yet had the vision of the beauty of Holiness in the kingdom of righteousness. No wonder Jesus said to Peter, "When thou art converted, strengthen thy brethren."

In Luke 13:1-5, we read, "There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices, and Jesus, answering said unto them, suppose ye that these Galilaeans were sinners above all the Galileans, because they suffered such things? I tell you Noy: but EXCEPT ye REPENT, ye

shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish." This third "Except" has under consideration, a Spiritual Reformation, which comes through Repentance, deep contrition and sorrow for sin, and leads to a new life, converted by the Holy Spirit to God. Therefore, repentance is applicable and imperative to all classes, "for all have sinned, and come short of the glory of God." (Rom. 3:23.)

Hence it is logical and stands to reason, that every man, irrespective of who he may be, who has gone counter to God's will, and is living out of union with Christ, must repent, and come back to the fellowship of Christ, to get into the kingdom of Heaven.

John 3:1-5 presents a case where a very noted man, who was a ruler of the Jews, and a member of the Sanhedrin, came to Jesus, with a wonderful recognition of the Divinity of Christ, and his power and work. But Jesus replied in very positive and humiliating terms, "Verily, verily, I say unto thee EXCEPT a man BE BORN of WATER and of the SPIRIT, he cannot enter into the kingdom of God. No doubt Nicodemus had the idea that Jesus was going to inaugurate and launch some new reform in civic righteousness and economics, for world betterment, but the "Great Teacher", "who spake as never man did", disappointed and discomfitted his ideas altogether. Nicodemus tried to argue matters with the Great Teacher, but it was no use. Jesus gave that great scholar to understand that his kingdom, was a spiritual kingdom of righteousness, and was populated with spiritual citizens, who had been BORN into his Kingdom through faith, that worketh by love, and repentance that turns from a life of sin unto God, and is baptized into the Kingdom of Christ.

These four "Excepts" as presented by Jesus Christ; will determine every man's future destination. No wonder Peter wrote, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that

prophet, shall be destroyed from among the people.' (Acts 3:22,23.)

Lord, breathe upon thy people, and quicken their souls, that they make their "calling and election sure; for if ye do these things, ye shall never fall." (II Pet. 1:10.) Amen.

Vienna, Virginia.

IF YOU HAD BUT A DAY—

(Editorial From Evangelical Messenger)

Would you neglect your private and secret devotions?

Would you leave your Bible unopened and unread?

Would you find it prudent and highly desirable to cancel some engagement you had made?

Would you hasten to correct some misunderstanding that had driven a friend from your side and filled your soul with bitterness?

Would your mind be filled with anxious foreboding over vows solemnly made to God in your time of rgeat need—and which you have wickedly neglected to pay?

Would you have occasion to pay some debts that have been outlawed, or make restitution of money wrongfully received, or recall some untruth declared?

Would you—if it were a Sunday—spend the day with your Sunday newspaper, or go to a baseball game, or attend a moving picture show, or take a pleasure trip into the country or to some nearby city to the neglect of the worship of God's house?

Would you be less gruff and grouchy in the home, manifesting a more tender and considerate and kindly spirit?

Would your past, because uncovered by the blood, loom up before you like a (hideous) nightmare, filling your last hours with anguish and terror?

Would the thing for which you have been laboring and striving for years seem as much worth while when facing such a certainty as htey now do?

Would Jesus suddenly assume an importance in your mind you have never permitted him to have hitherto, and his salvation a possession you must secure at any cost?

What would be the things most prominent in your mind and heart—if you had but a day?

Have you more?

—Selected by
D. W. Hostetler.

THE BIBLE.

This Book contains the mind of God, the state of man, the

way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are unmutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened in the judgment and will be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

—Author unknown.

THE HOUR OF TEMPTATION.

"God will not suffer you to be tempted above that ye are able to bear." (I Cor. 10:13.) Temptation is the trying or testing of the soul. Satan tempts with evil to make us fall; God tries us by putting into our lives occasions for laying aside evil and engaging in heroic acts for Him. We have thus the frequent opportunity of learning what is really in our hearts and of stepping into a sweeter, purer, stronger life.

Every pure soul is an offense to every evil one, and, therefore, those who are themselves evil are always endeavoring to drag down the good to their own infamous level. Perhaps there is a deeper reason why the Christian soldier is beset by the principalities and powers of darkness. The devil and all his demon emissaries hate Jesus Christ with a malignity and fury that flame the more intensely as they know their efforts against Him are futile.

They cannot reach Him; the Father has put them under His feet in the mighty victory of the cross and ascension; He sits at the right hand of power, all rule and principality and power being beneath Him forever; so they seek to strike at Him by striking at those who believe in Him. Therefore, the glory of Jesus Christ is involved in every temptation by which we are threatened, and for His sake, if not for our own, we must

stand firm. Do not think that temptations prove that you are deteriorating in the divine life. On the contrary, the fierce temptation of the wilderness succeeds immediately on the opened heaven and the voice of God. Have you been declared to be the beloved son of God? Then the spirit will drive you into the wilderness to be tempted of the devil, as though by suffering the blessed revelation shall be wrought more deeply into the fabric of the soul. The more ripe fruit there is in the orchard of your heart the more violent will be the attempt to steal it. The closer you are identified with your Captain in the thickest of the fight the more will be your exposure to the heaviest fire of the foe.

God permits us to be tempted. The evil one is always considering the saints, as he did Job; but he cannot approach them unless God permit, and that permission is not given unless our Father knows that we have grace enough to withstand.

The pressure of temptation is always carefully adjusted to our power of resistance. He is faithful and will not suffer us to be tempted beyond that we are able to bear, but with the temptation will send His all-sufficient grace or show the way of escape. (II Cor. 12: 9.)

Our Lord taught us to ask that we should not be led into temptation; therefore, we know that if we are led in we shall be sustained in the fight and led out without injury. God is our Father and loves us infinitely; there must, therefore, be the best of reasons why we are so frequently exposed to the fierce ordeal of temptation.

Is it to burn in the colors His spirit lays on us, as men do with porcelain? Is it to teach us the art of spiritual warfare, to make our sinews lissome, our eye quick, our frame agile, as lads are trained in gymnasiums or fencing schools? Is it to force us by our very necessities to avail ourselves of His succoring might?

This is at least clear: there is no necessity for us to fall or sin before temptation. Our Lord was tempted in all points like as we are, yet without sin. The power of the tempter lies in surprise. No bell rings in heaven to tell us the dark squadrons are stealing around our castle. No storm signal hangs out to warn against the approaching depression. Only the watcher angel that loves us, and certainly the good Shepherd who pleads for us now as for Peter

on Olivet, detect the stealthy approach of the enemy of our souls

Let us watch, therefore, and pray, lest we enter into temptation. If we carefully watch ourselves we will find that failure in temptation is always preceded by some permitted evil which took place perhaps days before The final assault is sudden, but the sappers and miners had been at work long before. The tree fell unexpectedly in the hurricane which swept over the forest in the night, but the borer-worm had been at its heart for weeks before the final crash. Peter's fall was prepared by the dispute in the upper chamber as to the greatest. Listen to the geneology of evil: Lust, when it hath conceived, beareth sin; and sin, when it is full grown, bringeth forth death. (James 1:15.) Yielding is the result of previous decline. The sin that breaks into manifestation, bad and black as it is, and needing confession and restoration, has far-reaching roots; and to be dealt with properly we must not only confess the one act, but go back to the first evil suggestion which we permitted to lie within us uncondemned. Bankruptcy is the climax of months of bad trading. Rapid consumption brings to light the disease which had long been undermining the system. Keep in perfect soul-health, robust and hearty, well nourished by the food of the Word, and inspiring deed breaths of the heavenly air, and we need fear no sudden shock of disease. The tempted may dwell between double doors.

First, he is in Christ; second, Christ is in him. If you are in Christ you are above the devil, for the devil is put under His feet. If, then, you are only at His feet you are above your adversary. Abide in Christ. As long as you do you cannot sin consciously and wilfully. The whole energy of hell is to seduce men from abiding in Christ. If by permitted sin, by neglected Bible reading, by rushing out after the sweetness of earth, by worrying as to the future, we leave our shelter in the cleft of the rock, we become an easy prey to satan. But as long as we live in fellowship with Him, casting on Him our care, studying and feeding on His Word, living up to all known duty, and cultivating the spirit of charity to all, we remain inside our citadel and are safe.

Also, Christ is in us as a treasury of unknown grace and blessing, our life and salvation, our life and strength.

If we cannot hold the door against the devil, the stronger than he can do it for us, and will do at the feeblest call of our faith. Let us put Christ between us and temptation. Let us not be content with resistance, but take more of Christ's grace as the antidote; Christ's purity mid suggestions of impurity; Christ's strength in hours of fearfulness and trembling; Christ's meekness when tempted to pride or vainglory; Christ's gentleness when about to judge or act harshly; Christ's prayerfulness when thoughts and the soul cleaves with unfolded wing to the earth. So shall be realized the ancient predictions of Psalms XCI. Dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty, there will be no reason why we should fear the terror by night or the arrow by day, the lion or the adder, the young lion or the serpent. Only set your love on God and you shall be delivered.

—Selected,
O. T. Jamison,
Quinter, Kansas.

IMPORTANCE OF ORDINANCES.

A. H. Moyer.

Giving reference to some of the institutions and ordinances of our Lord and Savior Jesus Christ and His apostles, we want to remark that it is very important, also, that we do them with a full understanding of their meaning, that we not only make them formal and not in accordance with the true meaning.

So, let us hold fast to the word of God, and the ordinances. See that they are all observed according to the pattern shown us on Mount Zion —the New Testament. Recollect, yea, never forget, the characteristic mark of the true followers of Christ now and at the close of this dispensation, viz: "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12.)

Many of the professors of religion have such an aversion to the external order of the Testament, especially the institutions of baptism, feet washing, etc., that htey will not lend an ear to, nor investigate the claims produced for its observation; with them it is all spirit, and no body. And thus they contend in the character of angels, to the delusion of themselves and others, and were it not for the specks and blemishes in their walk and conversation many might be induced to think that instead

of being mortals they were immortals, but their fruits declare them to be unsound characters. An external order of things, founded upon the testimony of God is indispensable for mortals, in order to a qualification for the enjoyment of God in time and vast eternity.

Therefore, the wisdom of God has seen fit to adapt means to certain ends, and it is only by observing the means, in the spirit of the Gospel, that the promised blessings can be obtained. The writen and declarative word of God is the Christian's chart by which to steer his course to that world of bliss, in reservation for the obedient sons and daughters of men. Christ hath said, "By their fruits ye shall know them." (Matt. 7: 16.) People who judge of saints more by their looks than by their lives, more by their expressions, may be deceived. We have a revelation of the mind and spirit of Christ, in a life which comports with the doctrine of our divine Master. It was this which prompted the apostles to exhort the saints to live the life of the Son of God. (Gal. 2:20, Col 3.) It has become very fashionable for people of all classes, from the king upon his throne down to the beggar on the dung hill, to make a profession of religion. Every Christian is a professor of the principle of the doctrine of Christ, but not every professor of religion is a Christian.

Whenever anything becomes fashionable, it will take with the people, if preaching, and praying, and singing will take people to heaven, there will not many people be lost, for there is a great deal done in our part of the world. The people seem to take great lengths in these exercises, but we can not have very much, if any, faith in one-half the preaching, praying, and singing, that is done to excite the people, because it is not according to the Gospel. These exercises are performed too much in the spirit, and after the rudiments of the world. The most of our preachers are identified with the great people of the world, instead of being the meek, humble, self-denying followers of a crucified Jesus, they live in a state of luxury, and in all the pomp and splendor of the world.

But here I may be opposed upon the ground of thousands being converted through their instrumentality. I will admit that many of them are great revivalists, and are very successful in their way of converting the people to their faith and views of things, and getting them to believe that

they are the people of God, from an impulse or operation upon their feelings, by their ingenuity.

I am under the impression that a lawyer, and one, too, who makes no profession of religion, if he were so disposed, turned to be a preacher, could make as great a stir among the people, and become as great a revivalist as any of said ministers. Ah! it is a man's work, it will not do. Singing appears to be the principal exercise in bringing about a revival, especially after an inflammatory discourse has been delivered.

Oh! What an abuse of things. Singing never was ordained as a means of converting sinners. Read and consider. Again, I have no faith in a great deal of the praying done in our day. It appears to me that we can read in those prayers the intention and character of those suppliants, viz: an exhibition of their fine talents. Verily, the apostles, in point of show, are greatly surpassed by those characters; in fact such prayers as were offered up by the first Christains, would be considered very weak, scarcely noticed in our day. A great many petitioners cut so many dashes and figures in their prayers that I have my doubts if they were called upon to give explanation whether they could do it.

Oh, what a deep-rooted sin is pride. It is presumable that the above remarks will meet with no opposition but by the interested or guilty, as they were not intended for, neither can they reach the humble minister and sincere petitioners at the door of mercy. Again, it should always be borne in memory by us, that a Christian is a good man, but being mortal, encumbered with flesh and blood he may through negligence of duty, commit sin, and if sin be persisted in, he is no longer a Christian. So that we can know the Christian from the sinner, by his walk and conduct and conversation. Now the best evidence that we can give our fellow men to believe that we are Christians, is, when we walk in all the ordinances and commandments of the Lord blameless, willing at any time if required, to sacrifice houses and lands, yea, our own lives for the name of our Divine Master. But when a man will not keep the commandments, and is unwilling to make a sacrifice for Christ, it matters not how much he may contend that he is a Christian, or how well he may pray, etc., this man's religion is vain. It appears to be the besetting sin of people to in-

cline more to the doctrine and commandments of men, than to the appointments of Jesus Christ. How necessary frequently to examine ourselves, to know whether we be in the faith of the gospel or not, for God will only approve of that worship and service which is in accordance with his holy will. Now there is a vast difference between a willing, and a will-worship; the one is a voluntary obedience to the will of God, the other according to our own fancies or will. See Col. 11:20, 22, 23.

That though God approveth and accepteth willing worship, yet not will-worship what fair show soever, it may seem to have, either of wisdom, humility or mortification; whatever is the product of our fancies, is very fornication and an abomination in the sight of God, however pleasing it may be in the sight of men; and yet men are most forward to that service of God which is of man's finding out and setting up; man likes it better to worship a God of his own making, than to worship the God that made him; and likes any way of worshipping God which is of his own framing, more than that which is of God's appointing. What a wretched heart of man, while it seems very zealous to worship and honor God, hath not zeal to do it in any other way, than in that which reflects the highest disohnor upon him.

By nature man is inclined to idolatry, the heart being in a state of depravity. Oh, the ruinous condition of the natural man. When reflecting upon his wretched state of man, that mourning prophet, Jeremiah, exclaimed: "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." (Jer. 9:1.) It is and always should be, a fixed principle with the church of Christ, to make use of no other means than those laid down in the gospel, to proselite members of the church of Christ. The gospel is that form or mould by which the heart is to be fashioned for the service, worship and enjoyment of God.

To this we should bow with reverential awe and strict obedience. It is certainly treating Christ's holy word with the greatest contempt, to say that any of its institutions are not essential to the salvation of the soul; but the slanderers will not stop here, he will go farther and make light of those sacred things by sneers and scoffs and misrepresentations. For example, how frequently do we hear it

said: "that if a sinner goes into the water (alluding to baptism) he will come out of the water a sinner."

Now those very characters who express themselves as above, know very well that we do not believe and no other society which we are acquainted with, that baptism separated from faith and reformation, will make any man a Christian. But this is one of the many ways that is taken to vilify, not only those persons who believe in the essentiality of the ordinances, but the institutions also. And the scandalous tales told in regard to the Lord's Supper (Bible acceptation of the term) the institution of feet washing, and the salutation of the holy kiss, are too ridiculous to be noticed by any person who has any respects for the Saviour. Now if these institutions were not upon record in the Testament, they then would have some grounds to oppose their observance, but even in that case they should act like honest men; and not misrepresent the views and intentions of the observers of such institutions.

And you will find that those vilifiers of the institutions are generally professors of religion, people who wish to palm themselves upon the public for the righteous seed of the Lord. Now, such people are a great deal worse than the ancient Scribes and Pharisees. The Pharisees made no pretentions to christianity, but these people do, and their religion consists principally in telling how they got it and in making loud prayers, etc. It is by this course of procedure that they let the world know that they have religion, and well considered too, for the world could never find it out, or know it in their walk and conduct or conversation. These same people are opposed to the institutions of the New Testament. With them it is the gospel at the anxious bench. We can not help but say that such professors are a scandal to christianity. It may be thought too severe on those that differ on those institutions. We would say that our remarks are not intended for those who honestly differ from us, but for those who are dishonest and vilify the institutions of Christ; and if we did not believe that it was our duty to expose and reprove such scanting hypocrites we should not do it. In giving such proofs we have only the honor of God and his word in view. It is the love of Christ and his cause that has prompted us to do all we can for the honor of our Master and the wel-

fare of mankind. We plead for the ancient order of things, and we hold ourselves accountable to God for our procedure in so doing, and wish no man to embrace my views if they be irreconcilable with the gospel, for it is a maxim with me to follow no man farther than he follows Christ, and we are willing to allow others the same privilege. We cannot think hard of a man or woman who is sincere, or conscientiously differs from us, knowing that education has a powerful influence over man. But when people handle the word of God deceitfully, and also wilfully misrepresent the views of their fellow professors of religion, it is necessary for the good of themselves and others to give them sharp reproof. That God is only to be found in his institutions, is a revelation of Jesus Christ, and every child of God is a witness, and what a pity it is that so many people are opposed to God's methods of saving poor sinners. They will not believe the gospel in water, therefore they reject this council of God against themselves. Loved ones, you who obey and believe the gospel, let no man deceive you by his good words and fair speeches. (Rom. 16:18.)

You must bear in mind that seducers have smooth tongues and by their fine pretenses, and fair speeches will endeavor to impose themselves upon the people of God. They make great pretentions to love God, and have much to say of its being shed abroad in their hearts; they are generally very forward in praying. To love God and to have his love shed abroad in our hearts and to be much engaged in prayer to God, is the state and privilege of the born of God, but persons may pretend to great zeal for God, pray much and loud, and yet not love God. The only true and certain rule to judge professors by, is the word of God. If they walk not by that rule, let them profess as loud and say as much as they please. There is no light in them, they are not the born of God, they have not the spirit of Christ, and of course are none of his.

The way to heaven is declared to be narrow and few there be that find it, the way to destruction is broad and many there be who travel thereon. (Matt. 7:13, 14.) Now these things go to show us that self must be denied, the lust of the flesh crucified. We are to strive against the current of this world, the course therefore being contrary to Godliness. A living fish swims up stream or against the cur-

rent, but a dead fish floats with the stream; a good figure of a true and of a false Christian.

Brethren, rejoice in the Lord, and be exceedingly glad for that signal victory which you obtained over your enemies when you submitted your bodies to the water in baptism, for it was in that holy institution that all your sins were purged away, you became the children of God by faith in Christ Jesus, see Gal. 3:26, 27. And thus your rejoicing will comport with the primitive converts to christianity, as recorded in the Testament.

But alas, for christendom, too many of her converts rejoice and shout too soon—yes! shout before the victory over their sins has been obtained. We have no example, from the second chapter of the Acts to the end of Revelation, of the believers rejoicing before baptism. But many immediately after their baptism did rejoice in the Lord is very evident, so that it is not before, but after baptism that we can consistently with the word of God, rejoice in the Lord. For example, the three thousand who were baptized on the day of Pentecost, with others, did after their baptism eat their meat with gladness and singleness of heart, praising God, etc. See Acts, 2nd chapter, 41st verse, to the end of the chapter. The eunuch, immediately after his baptism, went on his way rejoicing. (Acts 8.) The Phillipian jailor, after his baptism, rejoiced, believing in God, with all his house. (Acts 16:33, 34.) The Israelites sang and rejoiced after their baptism unto Moses, in the cloud and in the sea. When I see and hear people shout and make such a great ado before they have complied with the terms or plan of salvation, I have to say to myself these people shout too soon.

Now, I must bring this writing to a close, and would say, let us in all things have an eye to the glory of God and the salvation of the soul, and that our walk and conversation comport with the word of the Lord.

—Elkhart, Indiana.

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* **Sunday School Lesson** *
* **Assignment—1931-32.** *
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For Sunday, Sept. 6—Matt. 7:15-29.

For Sunday, Sept. 13—Matt. 8:1-18.

For Sunday, Sept. 20—Matt. 8:18-34.

For Sunday, Sept. 27—Matt. 9:1-18.

For Sunday, Oct. 4—Matt. 9:18-38.

For Sunday, Oct. 11—Matt. 10:1-16.

DISTRICT MEETING

The district meeting of the Third District will be held at McClave, Colorado, October 10, 11 and 12.

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* **NEWS.** *
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Swallow Falls Congregation Oakland, Maryland.

We, the Swallow Falls Congregation met in quarterly council August 1, 1931. Meeting was opened by Eld. Minor Leatherman of Burlington, W. Va., with Eld. P. P. Snyder in charge. The business was disposed of in an orderly way. The church decided to have a series of meetings beginning August 29 to close with a Love Feast September 5. We have Bro. Walter Spiker, one of our home brethren to hold the meeting and all are invited to attend. One sister asked to be disfellowshiped. Her request was granted. One brother signed up with us from the Church of the Brethren.

Bro. Minor Leatherman gave us a good spiritual serman July 31. Text, 1 Cor. 1:31. He that glorieth let him glory in the Lord.

May the Lord help us to be faithful, is my prayer.

Mrs. Della Mellott,
Monitor Cor.

Waynesboro, Pennsylvania.

We had three new members added to our number the last few weeks: a brother and sister from the Church of the Brethren and an elderly brother by baptism.

We have our harvest thanksgiving sermon on Saturday, August 8th, at 2:30 o'clock, by Elder Thomas Ecker.

Brother Ecker also preached in the evening and stayed over night and preached for us on Sunday morning, for which we all felt very grateful.

Mae Tharp.

Pleasant Ridge.

A series of revival meetings also a Harvest meeting will be held at the Pleasant Ridge congregation in September.

Elder L. B. Flohr of Virginia will be in charge of these meetings.

The invitation is given to all neighboring congregations to help and attend.

The series of meetings will

begin September 6 and the harvest meeting will be on Sunday, September 13, if the Lord so wills.

Mrs. Loma Cook.

Astoria Dunkard Brethren.

On July 19 Elder J. P. Robbins of West Milton, Ohio, began a two weeks meetings at the home of our dear brother, A. H. Lind, where we have held our meetings since of our organization on May 31 of this year.

He preached strong gospel sermons which were very inspiring for us to live more holy lives.

We held our first council meeting August 1. Received two in the church from the Church of the Brethren by the right hand of fellowship and elected officers for Sunday school with Brother Quinn Rose as superintendent and Sister Bulah Trone for secretary and treasurer. We decided to use David Cook's Chart and Lessons for the Primary until the end of the present quarter. In the evening we received three more souls from the Church of the Brethren and held our Love Feast with twenty surrounding the tables and some visitors.

May we all be faithful and united in our efforts for the saving of souls.

Sister Isabel Avery, Clerk.

Decatur Church.

Decatur church will hold a communion September 19th in the home of Elder Henry Lilligh, 1430 N. Monroe Street. Elder John M. Hawbaker of Minburn, Iowa, will be with us. We are arranging for an all day meeting on Saturday and preaching on Sunday. All who can are invited to come and be with us and help us in our work. We are few in number and need your help.

Up until a few years ago this was Illinois Dunkard stronghold, but satan entered the fold and destroyed the sheep and scattered the flock until only a few are left and he still has his agents out trying to destroy the few. But with our earnest prayers and united efforts we are determined to overcome his efforts. Pray for us that we may accomplish that which we are striving for and the Lord's work may prosper.

S. L. Fouts, Clerk,
Box 472,
Cerro Gordo, Illinois.

Harvest Meeting.
Goshen, Indiana.

The Dunkard Brethren cuhrch of Goshen, Indiana, have decided to hold our all day Harvest Meeting September the 27th, and we extend a hearty invitation to all the neighboring brethren and sis-

ters ot be with us that can and make this a meeting long to be remembered.

Sister John E. Wallace,
Goshen, Indiana.

The Pleasant Ridge congregation met in regular council August 15 and decided to have a Love Feast Saturday, September 19th, at the close of the series of meetings previously announced. There will be services all day Saturday. The church is located 5 miles east of Montpelier, Ohio, and 4 miles west of West Unity, Ohio.

You are heartily invited to come and enjoy the meeting with us.

Loma Cook.

Dallas Center, Iowa.

We, the Dunkard Brethren at Dallas Center met for Council August 21, 1931. Our Elder, Bro. E. D. Fiscel, had charge of the meeting. One delegate was elected to go to the district meeting, District No. 3, which is to be held at McClave, Colorado, October 10, 11 and 12. Also other business was taken care of. May the Lord help us to abound in the work of the Lord.

(1 Cor. 15:58). "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Orville Royer.

NOTICE OF CORRECTION OF CONFERENCE MINUTES 1931

On the second page under Board of Publication the following should appear:

L. W. Beery elected for 3 years;

Theo. Myers re-elected;

Glenn Cripe elected to fill the place of Clayton Weaver resigned.

POEMS

THE CHILDREN UP IN HEAVEN

"Oh, what do you think the angels say?"
Said the children up in heaven.
"There's a dear little girl coming home today.
She's almost ready to fly away
From the earth we used to live in;
Let's go and open the gates of pearl—
Open them wide for the new little girl,"
Said the children up in heaven.

"God wanted her here where his little ones meet",
Said the children up in heaven.
"She shall play with us in the golden street,
She has grown too fair, she has grown too sweet,
For the earth we used to live in.
She needed the sunshine, this dear little girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"So the King called down from the angel's dome",
Said the children up in heaven;
"My little darling arise and come
To the place prepared in the Father's home.
The home where my children live in,
Let's go and watch at the gates of pearl
Ready to welcome the new little girl,"
Said the children up in heaven.

"Far down on the earth, do you hear them weep?"
Said the children up in heaven,
"For the dear little girl has gone asleep,
The shadows fall, the night winds sweep
O'er the earth we used to live in.
But we will go and open the gates of pearl—
Oh, why do they weep for their dear little girl?"
Said the children up in heaven.

"Fly with her quickly, O angel dear!"
Said the children up in heaven.
"See, she is coming! Look there! Look there!
At the jasper light on her sunny hair
When the veiling clouds are riven.
Oh, hush, hush, hush! all the swift wings furl!
For the King himself, at the gate of pearl,
Is taking her hands—dear, tired little girl—
And leading her into heaven.

—Selected.

Just because I think a thing isn't wrong, is no evidence that that thing is right. Just because you think a thing isn't right is no evidence that that thing is wrong. It is only as we allow God's Word to determine the rightness or the wrongness of these questions that we shall be able to know whether our beliefs are right or wrong.

NOTICE

We had no instructions as to how many Minutes of Conference to send nor to whom to send them. So we sent a bundle to individuals to distribute and sent the bill to Board of Publication to pay. The Board of Publication ordered 1000 tracts on Musical Instruments in Worship. This bill also was sent to the Board of Publication to pay. Total for both was $41.00.

Now it is suggested the District Treasurers send a proportional amount to Glenn A. Cripe, Goshen, Indiana, to cover these items, especially the Minutes. See Polity, P. 19, Sec. 6.

LITERATURE YOU NEED

We now have some tracts on Musical Instruments in Worship. Order what you can use at 5c each, or 3c each per dozen.

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BIBLE MONITOR

VOL. IX. September 15, 1931. No. 18.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WELL-BALANCED RELIGION

By well-balanced religion we mean a religion based on a common sense view of things religious when they present themselves to us, or when we run up against them in our Christian experience, and a reasonable position on all matters connected with our manner and methods of doing things.

Of course where there is "thus saith the Lord", there is only one Bible course to pursue—follow the Bible.

In many cases the Bible is specific and the way is easy to see and folow. But in other instances, the Bible treats subjects in a general way and on general terms, leaving the application or method of procedure to those who undertake to follow its teaching.

The mission activities of the church come under this head: The command is "go ye into all the world and preach the gospel". The method or manner is not stated. The mustard seed parable suggests a method—start from a small home base and spread out. This was the method of the apostolic church. The mission idea was not conceived by the church until the Holy Ghost said "separate me Saul and Barnabas". Previously they had been moved by the mustard seed idea and this had to be enlarged by persecution which thrust them out from the home base, and "they went everywhere preaching the Gospel".

A well-balanced religion will see to it that this method is still carried out.

If we make it all home work and no missions, or all missions, we become lopsided.

And if we adopt the salaried pastoral system and exclude the free home ministry, we commercialize the ministry. If we adopt the free ministry alone we fail to "esteem them highly for their work's sake", for "God has ordained that they who preach the Gos-

pel should live of the Gospel." God has commanded us to "greet one another with a holy kiss". Two extremes confront us here. One says greet on every and all occasions when we meet. The other says on love feast occasions is often enough. A well-balanced view here would say about half way between these extremes is a more reasonable position to take.

We are to sing "psalms, hymns and spiritual songs", and "make melody in our hearts to the Lord". In practice we have in the religious world, cantatas, musicales, duets, quartets, jazz, jingles, solos, sacred, somber and dirge selections, and in many cases, pipes, horns, violins, fifes, harps, organs, pianos, etc., in connection with religious worship. A medium ground here would seem reasonable, with instruments excluded, for they can neither "sing" nor "make medoy in their hearts". Our singing to be edifying must be varied. Musicales, jazz, cantatas, jingles, etc., have no place in our worship. On the other hand all dirge and somber selections are not conducive to the best interest in our worship.

On one hand we have women functioning in the ministry as one extreme and a silenced sisterhood in which women are not even permitted to pray in public. A conservative, well-balanced view here would avoid these two extremes and permit woman to take her proper place in religious work. And when properly adorned, she should be encouraged in the bounds propriety to take her place in religious work and to use her God-given talents in religious activities in the way of teaching, explaining and expounding God's word when directed and authorized to do so by man, her head. The same authority that permits her to pray, permits her to prophesy and engage in other religious activities. Should woman be denied her privileges to engage in religious, humane, social and charitable activities, these activities would suffer by half to function as they now do. And that church that denies her these privileges is doomed to slow progress if not to death.

On the prayer covering difference of opinion obtains—extremes we may call them. Some think to wear the prayer covering only on communion occasions is sufficient, others think it should be worn all the time, day and night. Now there is no use to try to get these extremes together. There is a medium somewhere be-

tween them that is common sense and reasonable, and should be satisfactory to all, a well-balanced position.

On the dress question too, there are extremes; all the way from gems, jewelry, sleevless dresses, short above and below as law will allow, laces, trimmings, ruffles, puffs, etc., etc., to the slovenly dresses, unkemp hair, filthy garments, non-fitting and unshapely and odd. The well-balanced view here is tersely stated in the Gospel, "modest apparel". This should appeal to us all as reasonable, a medium between the extremes.

Now on all these subjects there must be a give and take principle. For me to try to bend you to my view on these subjects on which the Bible is not specific, would be futile, and for you to try to bend me to your views, might be equally as useless and hard. There is surely a happy medium somewhere between all extremes, a common sense view, a reasonable position, a well-balanced religious view of things. From this medium no one should desire to diverge very greatly. At the same time calculations must be made for limited variations due to natural propensities, temperaments, and inclinations. Until we can do this we may expect more or less friction.

To this end all our rules should aim. If our rules or Conference actions are made on this basis, we may confidently expect pretty close adherence and full co-operation. But to make rules to fit extremes either way, will work disaster. The great mass of people are considerate and reasonable, and are willing to submit to reason and good judgment in all such cases. So our constant aim in such cases should be to discover this medium, this common-sense view, this reasonable position and thus avoid extremes and hobbies.

To illustrate, if you know a good song, a ballad perhaps, how am I to learn that song if I do not allow you to sing it alone so I can learn it? How is the congregation to learn it if you do not sing it alone until they learn it? If a sister has gifts or talents, natural or acquired, how is she to use and improve them if she is denied the opportunity to cultivate them? Should we have a Philip with "virgin" daughters should they not be allowed to "prophesy"? Had an Aquila, a Priscilla and an Apollos who needed instruction, should she be denied a part in "expounding the way of the Lord" to him?

On the covering question and the dress question and others where the Bible is not specific we may never expect entire unity in practice, and to make rules which we may not expect to be followed is worse than no rule at all.

On all such questions there always have been and always will be variations. But a medium ground, a common sense view, a reasonable position, a well-balanced religion, will be honored and respected. May God help us to find this medium ground and take a firm stand on it and be perfectly joined together in the same mind and all speak the same thing and walk and live by the same rules.

WHAT IS MAN?

T. A. Robinson

This question has been asked four times in the scriptures: Ps. 8:4, Ps. 144:3, Job 7:17, and Heb. 2:6—so man must be a great problem for consideration. God made man different from all else of his creation, as he made him the only responsible thing of all he created, and made him last for the best, and gave him free moral agency to choose and refuse. And he made man upright but he sought out many inventions (Ec. 1:29). God made man pure-hearted, like unto himself but his free moral agency got him into trouble, or may we put the blame on the woman he gave him? Any way they allowed satan to change that good heart that God gave him, or them, and man has gone from bad to worse ever since and the whole trouble seems to be heart trouble. I have counted one hundred and ten times that the heart is mentioned in the scriptures and I find some thirty different conditions of the heart mentioned which appears that every good or bad thing is produced by the condition of that great master organ that pulsates to force the life blood into every part of the body to keep up vitality, for the Bible teaches us that the blood is the life, and if this great organ fails to act, life becomes extinct. So we see that the heart runs this whole machine, and is subject to many changes and conditions, but a well balanced mind can have control over the heart, for 2 Peter 3:1 speaks of pure minds as having great power and influence.

I will now note some of the kinds of hearts named: perfect, good, true, new, broken, contrite, tender, large, whole, hard, stout, gross, fat, stony, fleshly, largeness, double, divided, deceitful, evil, slow,

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L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.

lowly, covetous, pure, honest, etc. Now these twenty-five conditions of the heart named are operative and they are all being operated in the world today by somebody, and have been ever since Adam and Eve's time, and more especially in these later days. (Read 2 Tim. 3:1 to 8.) Both in the churches and the world, but we cannot expect anything better of the world, but we do look and expect much more of those who profess Christianity, and claim to be regenerated. But it appears that some mistake regeneration for profession, but these conditions existed in some of the apostolic churches, but that is no excuse for me now, so close to Christ's coming.

Christ found these conditions of heart in the seven churches of Asia, but only found the justifiable traits in one church, and in part in two churches, but encouraged the few faithful to hold fast till he come and he would give them a crown of life and they should walk with him in white. Blessed is His name, for he is going to do justice and each of us will have to—individually—give account for how we trained and used our heart.

Now understand that no one person can possess all these conditions for the conditions must agree: i. e., the good will not work with the evil, for every person that will study the figurative and metaphorical meaning of these various conditions can class and unify each one. The true person to God can claim about twenty-one of these conditions to make up his regenerated life, but we must be careful not to claim one that we do not possess. We must also prove each one we claim by the life we live before men. God knows, but we may deceive men and

ourselves, and Paul warns us not to be deceived.

Oh, brethren and sisters, old and young, is it not high time that we begin to go down into our individual hearts to see if we are in the faith. (2 Cor. 13:5.) Also prove ourselves that we may stand and having done all to stand. If I have made any mistake in these heart conditions and got Jesus and his perfect heart wrapped up in this, well and good, for John says we must be like him for we shall see him as he is. (1 John 3:2.)

God is love and we must love God with a pure heart, which hates all evil in self or otherwise a pure heart can not be a worldly, lusting sin-stained heart. Oh, how regretable it will be in that great day of accounts after one has professed Christianity all his mortal life, to hear Jesus say, depart, you have not obeyed that form of doctrine from the heart that I sealed with my blood; you have had a divided heart not pure; you professed me but in works you denied me. Hence I know you not, for I told you that whosoever would do the will of my father which is in heaven, the same is my brother and sister, and mother, but you (Matt. 12:50) and you have failed to do that. How sad it will be.

Route 1,
Brookville, Ohio.

WHICH OF THE TWO?

J. F. Britton

"But the governor answered and said unto them, which of the two will ye that I release unto you? And they said, Barabbas." (Matt. 27:21, A. R. V.) "And from thenceforth Pilate sought to release him: but the Jews cried out, saying, if thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, 'Behold your King!' But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

The scriptures verify the fact that Pilate felt in his heart, and was convinced in his mind, that it was "For envy they had delivered him",

and were clamorously bawling against Jesus. And in Pilate's expostulations with those bigoted, unbelieving Jews, he pleads for Jesus, and in pleading for Jesus, he pleads for Right and Righteousness. But those vociferous and infuriated demands that Pilate should release unto them Barabbas prevailed. So Pilate delivered Jesus to them to be crucified, and released to them the man of their choice.

Now that man, Barabbas, according to the Scriptures was an instigator of a sedition, also of murder and of theft. A proper representative of the prince and power of this world, with all his heinous crimes, vices and iniquities. It occurs to the writer that it is incredible and illogical to think that people would prefer the worst character in all the country to the best man the world ever knew. But it is sad and heart-rending to think as it was then, so it is today. With all of our boasted religious education, advancement in knowledge, and our many churches and colleges, the general trend seems to be against the eternal truths that Jesus taught. And as those benighted Jews cried out against Jesus, saying, "Away, away, with him, crucify him", so it is today.

In our Congress halls, many congressmen and public speakers, men in public places, on the street corners and everywhere, are crying out, away, away, with Prohibition, give us beer and light wines, which is only opening the way for the strongest grades of liquors. And the very elements about us are echoing and vibrating with vehement yells against all law, on the Tobacco evil, and the blighting divorce evil, which is destroying the purity and sacredness of many homes. People are crying out, for the right to their opinions, and they are claiming the liberty to do as they please, which virtually means, fornication, immorality and dishonesty. The writer is wondering if this country is going into the dread realms of anarchy?

Last, but not least, the churches are crying aloud, Away, away, with discipline, modesty, chastity and vritue, but give us the abominable fashions right from Paris, bobbed hair, bobbed dresses with no sleeves in them, paint, powder and lots of pleasures, so we can have a good time, even if it is at the expense, and sacrifice of their eternal birth rights. But listen! There are other voices in the churches in very persistent terms saying, Away, away, with baptism, feet washing, the Lord's

Supper, salutation of the Holy Kiss, and the non-conformity principles, but give us social parties, pageants, bowling alleys and movies, so we can have lots of fun.

Now, dear reader, which of these two will you choose? Jesus, and his Righteousness, which means eternal life, or Barabbas, which denotes a life of sin, and a Christless eternity. If you have not already decided this all important question, the writer appeals to you in the name of all reason, while it is still day, to choose Jesus and his righteousness, that you may have life, and that you may have it abundantly. Your future destination will be determined by your choosing, "Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts". Amen.

Vienna, Va.

THE KINGDOM OF HEAVEN.

By Wm. Root.

We are told in these last days that the church is not the kingdom of heaven or the kingdom of God; therefore, some say that the kingdom of God which the Lord said was at hand, was not at hand; that it was never brought into existence, but was postponed and is now in abeyance or deferred until some future time Some people go so far as to say that our Lord's Gospel as recorded in the sermon on the Mount is not for the church but for the Jews only.

Explanations have been evolved, of a very confusing and bewildering character, to account for the alleged fact that the kingdom which the Lord said was at hand was not at hand at all.

We are witnessing the spread of this strange idea that the Lord Jesus Christ offered to restore the earthly kingdom to the Jews but that for some unknown and unimaginable reason the leaders of the nation refused the offer of what was dearest to their heart, and that thereupon the Lord withdrew the offer, and the kingdom was postponed.

And in addition to the foregoing assertions, for which, however, there is not the slightest support or warrant in the Scriptures, the people of God are also told that the kingdom, notwithstanding it has been postponed, nevertheless exists, in mystery form.

This confusing and self-contradictory teaching makes it necessary that distinctions be invented between the kingdom of heaven, the kingdom of God and the church, which distinc-

tions are, however, impossible of comprehension.

We know that we read of the vineyard (John 15:1-7); the household and the family (Matt. 10:25); also the kingdom all existing in our Savior's time, which to me, all mean the church.

Thus the people of God have become perplexed and bewildered; and a subject of vital importance to them, and which in itself is quite simple, has been so clouded with obscurity that it is virtually ignored.

This is a matter in which I feel the deepest interest because of the importance of the truth involved. Hence, we would spare no effort that might contribute to the correction of these errors and misconceptions.

We say that the subject of the kingdom of God is in itself and also in the manner of its presentation in the Scriptures, quite simple and intelligible. Where, for example, could we find a statement more transparently clear than the Lord's announcement: The time is fulfilled, and the kingdom fo God is at hand; repent ye and believe the Gospel. (Mark 1:15.) What warrant or excuse can be found for the new theory that when the Lord said, The kingdom of God is at hand, He meant that God was then ready to restore again the kingdom of Israel, and to establish again the earthly throne and rule of David's line?

The proposition which underlies this strange doctrine is that the kingdom of God means the earthly Davidic kingdom, which was overthrown by King Nebuchadnezar but which God has promised, in His own time, to restore. There is, however, no satisfactory explanation why the earthly kingdom should have been called by our Lord the kingdom of God, a name never given to it in the Old Testament, and which does not belong to it at all.

Then again, if we ask why the Lord did not restore the earthly kingdom if that is what he meant by his proclamation, we are told that the refusal of the Jews to accept it prevented him from carrying out his purpose. If we ask how the purpose of the Lord, announced repeatedly and without any condition or qualification whatever, could be frustrated by the unbelieving leaders of the Jewish nation, we receive no answer. If we further ask what, in view of the postponement theory, is the kingdom of God which was preached by Paul and the other apostles as a present reality, again we receive no satisfactory answer.

Therefore, we urge the reader to take the Lord's words in their obvious sense; and he will find himself in the way to a clear apprehension of this vital subejct.

The fact of the matter is that there is not one word in Scripture about the kingdom being postponed or in abeyance; on the contrary, God's announcement that the kingdom of God is at hand was immediately followed by the introduction of that very kingdom, in precisely the purposes contemplated in the announcement and foretold by all the prophets. To assert that the kingdom announced by the Lord is postponed or in abeyance is therefore to contradict the plainest statements of Scripture, and to turn the truth of God upside down.

We see that according to Scripture the Lord proclaimed the kingdom of God as at hand, from the very beginning to the very end of His public ministry, and that so far from abandoning the proclamation He gave it a wider publicity toward the end.

The notes of the Scofield Bible flatly contradict this clear record and say that the testimony of the kingdom was ended about the time of the beheading of John the Baptist.

And what is most remarkable is the fact that long after the time when, according to the Scofield Bible, the announcement of the kingdom ceased the Lord's messengers were by His special command making that very announcement everywhere with the added words, "Be ye sure of this that the kingdom of God is come nigh unto you." (Luke 10:11.)

We see, then, that the rejection of the message by the Jews was not to change the declared purpose of God; and how could anyone have supposed for a moment that it would?

We think, then, that the kingdom of God is a spiritual kingdom which is the church our Savior instituted while here in the world.

—Quinter, Kansas.

THE EVILS OF THE DAY

The heart of the Christian is sad these days because of the awful sin all about us, which is only a fulfillment of Bible prophecy, "Waxing worse and worse", till the end of time. Oh, that the people of God would arouse to their duty, or rather privilege, as regards the unsaved.

Sometimes we are guilty of keeping silent when we hear ungodly conversation when it might be a word from us would cause the offender to

think on his ways and turn to God who will abundantly pardon and save.

Another thing we should be very careful about is going anywhere we could not take Jesus with us. If we fail in this we are a stumbling block for poor lost souls who are reading our lives in place of their Bibles. We should be as a city set on a hill whose light cannot be hid. I wonder how many of our dear readers lose any sleep praying for the unsaved or even through the day to remember them.

Because of the sins of the day many are hurled into eternity without a moment's warning. Just from the dance hall or some place of revelry where they have spent the night. While at home an anxious mother awaits their return. In many cases they never heard a prayer in the home. How sad for parents so neglectful. There is no time for foolish laughing or jesting and if our hearts are stayed on God we will be too busy for frivolous things. Don't misunderstand me. A Christian should not go about with a sad, long face. If any have a right to be happy it is a Christian. They have a peace passing understanding and a joy it can not give neither take away. Praise his dear name. The word Christian means like Christ and makes us think hard. Am I really just what I should be in word, thought and action or causing someone to falter and fail to accept Jesus as their Savior? The day is coming when all must face the great Judge and account for the deeds done in the body. If our sins are covered by the blood we are safe and will hear the welcome words. "Come ye blessed of my father, inherit the Kingdom". On the other hand the doomed part, "I never knew you". Right here we notice the Bible teaches that many professors will say, Lord have we not prophesied in thy name and cast out devils, but the doom is the same, I know you not. Why? Because they have failed to obey the commands of our Lord. (How sad if we neglect our duty to the unsaved.) God is on the seat of mercy now but then he will occupy the seat of justice. To illustrate, a man was brought before a judge for trial. When sentence had been passed the condemned man said, "How can this be? You once saved my life when in danger". The judge answered, "that was mercy. This is justice".

I see in the last Monitor there is a call for reading material. This may find a place in the scrap basket. If

there is anything helpful in it I am glad. I have written it from my heart. If not there is no harm done. It would have been better to had the references for the scripture I gave but I had no reference Bible. I enjoy the Monitor so much. I am nursing in the Madison County Infirmary and read the paper to some of the patients.

Your Sister in Christ,

This sister failed to give her name, we presume by mistake. So we suspend the rule and give her space.—Ed.

YOUNG PEOPLE'S DEPARTMENT.

LIFE

Selected by Ada Whitman

We can conceive of no spectacle better calculated to lead the mind to serious reflections than that of an aged person, who has misspent a long life, and who, when standing near the end of life's journey, looks down the long vista of his years, only to recall opportunities unimproved. Now that it is all too late, he can plainly see where he passed by in heedless haste the real "gems of life" in pursuit of the glittering gew gaws of pleasure, but which, when gained, like the apples of Sodom, turned to ashes in his very grasp. What a different course would he pursue would time but turn backward in his flight and he be allowed to commence anew to weave the "tangled web of life". But this is not vouchsafed him. Regrets are useless, save when they awaken in the minds of youth a wish to avoid errors and a desire to gather only the true "jewels of life".

Life, with its thousand voices wailing and exulting, reproving and exalting, is calling upon you. Arouse and gird yourself for the race. Up and onward and "waking be awake to sleep no more". It is the choicest gift in the bounty of heaven committed to your wise and diligent keeping, and is associated with countless benefits and priceless boons which heaven alone has power to bestow. But, alas! its possibilities for woe are equal to those of weal. It is of the utmost importance to you to make the journey of life a successful one. To do so you must begin with right ideas. If you are mistaken in your present estimates it is best to be undeceived at the first, even though it cost a shadow on your brow. It is true, that life

is not mean, but is grand. It is also a real and earnest thing. It has homely details, painful passages, and a crown of care for every brow.

We seek to inspire you with a wish and a will to meet it with a brave heart. We seek to point you to its nobler meanings and its higher results. The tinsel with which your imagination has invested it will all fall off of itself so soon as you have fairly entered on its experience. So we say to you, take up life's duties now, learn something of what life is before you take upon yourself its great responsibilities. Place can not enhance its honor; wealth can not add to its value. Its course lies through true manhood and womanhood; through true fatherhood and motherhood; through true friendship and relationship of all legitimate kinds—of all natural sorts whatever. It lies through sorrow and pain and poverty and all earthly discipline. It lies through unswerving trust in God and man. It lies through patient and self denying heroism. Many of you are just starting on the duties of active life. Life is before you—not earthly life alone, but life; a thread running interminably through the warp of eternity. Many may make life what he pleases and give it as much worth, both for himself and others, as he has energy for.

The journey is a laborious one, and you must not expect to find the road all smooth and whether rich or poor, high or low, you will be disappointed if you build on any other foundation. Every man and every woman has his or her assignments in the duties and responsibilities of daily life. It is the motto of every true heart that no man liveth to himself alone—lives chiefly for his own selfish good.

God has given you existence, with full power and opportunity to improve it and be happy; he has given you equal power to despise the gift and be wretched; which you will do is the great problem to be solved by your choice and conduct. Your bliss or misery in two world's hangs pivoted in the balance.

Strength, bravery and unfaltering nerve and resolution must be the portion and attribute of those who resolve to pursue success along the rugged road of life. Their path will often lie amid rocks and crags, and not on lawns and among lillies. Deal with questions and facts of life as they really are. What can be done, and is worth doing, do with dispatch; what can not be done, and is worth doing, do with dispatch; what can not

be done, or would be worthless when done, leave for the idlers and dreamers along life's highway.

Life often presents us with a choice of evils instead of good; and if any would get through life honorably and peacefully he must learn to bear as well as forbear, to hold the temper in subjection to the judgment, and to practice self-denial in small as well and great things. Human life is a watch-tower. It is the clear purpose of God that every one—the young especially—should take their stand on this tower, to look, listen, learn, wherever they go and wherever they tarry. Life is short, and yet for you it may be long enough to lose your character, your constitution or your soul; or, on the other hand, by diligence you can accomplish much within its limits.

A steady aim, with a strong arm, willing hands, and a resolute will, are the necessary requisites to the conflict which begins anew each day and writes upon the scroll of yesterday the actions that form one mighty column wherefrom true worth is estimated. One day's work left undone causes a break in the great chain that years of toil may not be able to repiar. Yesterday was ours, but it is gone; today is all we possess, for tomorrow we may never see; therefore, in the golden hour of the present the seeds are planted whereby the harvest for good or evil is to be reaped.

Decide at once upon a noble purpose, then take it up bravely. Be industrious, be frugal, be honest, deal with kindness with all who c in your way, and if you do not prosper as rapidly as you would wish depend upon it you will be happy.

The web of life is drawn into the loom for us, but we weave it ourselves, we throw our own shuttle and work our own treadle. The warp is given us, but the woof we furnish—find our own materials, and color and figure it to suit ourselves. Every man is the architest of his own house, his own temple of fame. If he builds one great, glorious and honorable, the merit and the bliss are his; if he rears a polluted, unsightly, vice-haunted den, to himself the shame and misery belongs.

Life is often but a bitter struggle from first to last with many who wear smiling faces and are ever ready with a cheerful word, when there is scarcely a shred left of the hopes and opportunities which for years promised happiness and content. But it is human

still to strive and yearn and grope for some unknown good that shall send all unrest and troubles to the winds and settle down over one's life with a halo of peace and satisfaction. The rainbow of hope is always visible in the future. Life is like a winding lane—on either side bright flowers and tempting fruits, which we scarcely pause to admire or taste, so eager are we to pass to an opening in the distance, which we imagine will be more beautiful; but, alas! we find we have only hastened by these tempting scenes to arrive at a desert waste.

We creep into childhood, bound into youth, sober into manhood, and totter into old age. But through all let us so live that when in the evening of life the golden clouds rest sweetly and invitingly upon the golden mountains, and the light of heaven streams down through the gathering mists of death, we may have a peaceful and joyous entrance into that world of blessedness, where the great riddle of life, whose meaning we can only guess at here below, will be unfolded to us in the quick consciousness of a soul redeemed and purified.

West Millgrove, Ohio.

OUR UNPAID VOWS

Junias Spurgeon

In Eccle. 5:4-5; we read this, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

Two reasons herein are given why we should cheerfully pay our vows.

1. That God has no pleasure in fools. Acts 5:1-4: "But a certain man named Ananias with Sapphira, his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet. But Peter said, Ananias, why hath satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God."

Gal. 6:7-8, "Be not deceived; God is not mocket: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but

he that soweth to the spirit shall of the spirit reap life everlasting."

2. We not only wrong ourselves, but we lose the benefit of making of the vow, and bring upon ourselves a burden of a guilty conscience and the penalty of an unatoned sin. It would have been better not to have vowed, more safe and more to our happiness than to vow and not pay.

When God called us through the Holy Spirit, to come out from the world to be a people of his own, did we not gladly accept his mercy and vow that we would resist satan with all of his sinful ways and to live soberly, righteously and Godly in this sinful world, and that we would hear the church in all things. To hear church also means to hear God.

How many of us have kept our vows paid up? I feel that we all, like sheep, have gone astray; we have turned every one to his own way and joined hand with the world and worldly things and things that once were sinful have ceased thus to be so any more. For it is sin no more to be a church member and of a lodge too. Nor is it a sin to attend the picture shows and theatre plays in these days of enlightment, or to while away our valuable time we have to serve God in, by dancing and bridge playing. It isn't even necessary to observe the Lord's supper, feet washing, and holy communion and the salutation of the holy kiss any more, and we need not to dress like the people of God should any more, any kind of a dress will do just so the heart is right with God. But is it? How answerest thou? One could mention ever so many more but let these answer the purpose intended. Have we not ceased to be a protesting church by joining in with the world and its pleasures and sinful lusts? We've mired so deep in the miry clay that we can not hear the gentle wooing voice of our dear Savior who so freely gave his life for us that we might have that joy and peace which the world can not give or take away if we're only faithful unto his pleading voice.

Oh! that we only would have our vision renewed and see ourselves as the prophet of old saw in his day and confess that we are a people of unrighteousness, and truly repent of our sins and be reinstated into his blessed fellowship as we were in the days of our first love.

"Come to the Father, O wanderer, come,
Somebody's praying for you:
Turn from the sin paths no longer to roam,

Somebody's praying for you.
Somebody loves you wherever you stray,
Bears you in faith to God day after day;
Prayerfully follows you all the dark way,
God's voice is calling, O do not delay,
Somebody's praying for you.
Somebody's wrestling in prayer for your soul,
Longing to see you made perfectly whole;
Down where the billows of calvary roll.
Quench not the spirit but yield from your heart,
Somebody's praying for you;
God waits his pardon, his peace to impart
Somebody's praying for you.
Kneel in your weakness confessing your sin,
Tho they are many and dark thou they've been;
Open your heart, let love's cleansing tide in,
Somebody's praying for you, for you, for you,
I am praying for you, for you I am praying,
For you I am praying, I'm praying for you."

Route 2,
Bringhurst, Ind.

One's estimation of his own excellence is no proof of his superiority, but rather a proof of his inferiority.

THE INTERMEDIATE STATE

Irvin O'Haver

A brother was preaching on this, and said the dead knew what was going on in the world even after death, but I have scripture to prove the opposite. You will find in the following:

"But I would not have you to be ignorant, brethren, concerning them which are ASLEEP, that ye sorrow not, even as others which have no hope." (1 Thess. 4:13. See also - Cor. 15:18:20; John 11:11-14.) "And many of them that SLEEP in the dust of the dust of the earth shall awake." (Dan. 12:2. See also Eccl. 3:20; 9:10.)

"So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." (Job. 14:12.) "His sons come to honor, and he knoweth it not, and they are brought low but he perceiveth it not of them." (14:21.) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146:4.) "For the living know that they shall die: but the dead know not anything neither have they any more a reward; for the memory of them is forgotten." (Eccl.

9:5.) Also next verse: "Also their love, and their hatred, and their envy, is now perished: neither have they any more a portion forever in anything that is done under the sun."

If one continued in consciousness after death, he would know of the promotion or dishonor of his sons. But Job says he does not know this. Not only so but in death one loses all attributes of mind,—love, hatred, envy, etc. Thus it is plain that his thoughts have perished, and that he can have nothing more to do with the things of this world. But if as taught and held by some, man's powers and thought continue after death, he lives, he must be SOMEWHERE. Where is he? Is he in Heaven? Or is he in Hell? If he goes to either place at death, what then is the need of a future judgment, or of a resurrection, or of the second coming of Christ?

If the judgment does not take place at death, but men go to their reward at death, then their REWARDS precede their AWARDS, and there would arise the possibility that some have at death gone to the wrong place, and must needs be sent to the other, after having been in bliss or torment for ages perhaps. (B. R.)

"The dead praise not the Lord, neither any that go down into silence." (Ps. 115:17.) "For in death there is no remembrance of thee." (Ps. 6:5.)

There is not even a remembrance of God. As already seen the Bible everywhere represents the dead as asleep. If they were in heaven or in hell would it be fitting to represent thus? Was Lazarus whom Jesus loved, in heaven when the Savior said, "Our friend Lazarus SLEEPETH"? (John 11:11.) If so, calling him to life was really robbing him of the bliss of heaven that rightly belonged to him.

The parable of the rich man and Lazarus, recorded in Luke 16 was given to teach, not consciousness in death, but that in the judgment riches will avail nothing unless rightly and beneficiently used, and that poverty will not keep one out of heaven. (B. R.)

It ought to be a comforting thought to those whose lives have been filled with anxiety and grief for deceased loved ones who persisted in sin, to know that they are not now suffering in torments, but with all the rest of the dead are quietly sleeping in their graves. (See Job 3:17.)

Again, it would mar the fe-

licity of one's enjoyment in heaven could he look upon earth and see his friends and relatives suffering from persecution, want, cold or hunger or sorrowing for the dead.

God's way is best—that all sentient life, animation, activity, thought and consciousness, should cease at death, and all should wait till the resurrection for their future life and eternal reward. (See Heb. 11:39, 40.) (B. R.)

Oakland, Maryland.

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* **Sunday School Lesson** *
* **Assignment—1931-32.** *
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For Sunday, Sept. 20—Matt. 8:18-34.

For Sunday, Sept. 27—Matt. 9:1-18.

For Sunday, Oct. 4—Matt. 9:18-38.

For Sunday, Oct. 11—Matt. 10:1-16.

For Sunday, Oct. 18—Matt. 10:16-42.

For Sunday, Oct. 25—Matt. 11:1-30.

BEAUTIES OF JEHOVAH

Zora Montgomery

In this part of our country we have had a very prosperous summer having had just enough rain and sunshine to make it a growing season. It seems to me it has been the most beautiful summer I have ever experienced. Now, as it is nearing its close I wish to write on a few thoughts which its beauties, which are some of the beauties of Jehovah, have brought to my mind.

In looking out into the big outdoors we first behold the bright blue sky with fleecy white clouds floating underneath. The bright red sun rides across in majestic splendor. At the close of day we behold the bright and beautiful red sunset. Against this beautiful background we see the tall oaks and other great trees with their green leaves fluttering in the sunshine. When night comes on and the sky is darkened we see the bright twinkling stars shining through this darkness. The moon then rides across the sky in all her modesty.

We see the green pasture fields with herds of cattle of various colors. We may see a creek of clear, transparent water winding its way through the field. We see green lawns with fountains of flowing water and beautiful flowers of various colors.

Going back to the early spring time — how we were

thrilled when the various colored birds began coming back to us, and when the buds began to burst through their wintry coats and the grass and leaves began coming out in their greenness! As the days went on the wheat began to turn from its green to a golden color and wave back and forth in the air. In the spring, too, the orchards were filled with blossoms of different colors and fragrance. Soon, little round green fruit began forming and growing. Now this same green fruit is turning into beautiful ripe colors.

Soon the leaves will be changed to colors of crimson, yellow and gold. Soon the grass will be no longer green. It will be covered with a beautiful blanket of snow. The trees will ofttimes be laden with clinging snow. Icicles will be hanging from the eaves. We shall look out our windows some frosty morning and see the snowy trees and landscape sparkling in the sunshine as if they had been sprinkled with diamonds. We will then, too, even as in the summer time, be thrilled with the beauty of Jehovah. With such changes in nature and in color from season to season, how dare we complain that life is monotonous?

When we think of all these and other beauties of Jehovah we are made to wonder, who but God could form and paint them so artistically? Could the sky have been more pleasing had it been painted red, green or purple instead of blue? Could the leaves and grass have been made more beautiful had they been another color such as red, white, blue or black?

Then, too, we think of how silently the work of all this change of buds bursting and fruit growing has taken place. It ought to be a lesson to each one of us to do our own work in silence—not boasting nor complaining.

Surely all these are beauties of Jehovah and no other being. David said, "One thing have I asked of Jehovah, that will I seek after: That I may dwell in the house of Jehovah all the days of my life, To behold the beauty of Jehovah and to inquire in his temple". (Psa. 27:4.) Ought not this be one purpose in our lives the same as in David's?

When we look about us we can see innumerable other things as well as things of outdoor nature, which are beauties of Jehovah. On the Lord's day an assembly of God's people both young and old, worshipping him with the spirit and singing songs of praise and gladness. A real

Christian home where is love, peace and harmony. The sick and aged being cared for and administered to in a kind and Christ-like way. A tiny babe lying in its crib or in its mother's arms. One child playing with another with much love and kindness. One trying to give a poor child or a poor old lady happiness by helping her across the street, or some such other little act of kindness. All such are the beauties of Jehovah.

Let us exercise ourselves in thinking of and beholding all these and other beauties of Jehovah so much that our minds will not have time to think of evil characters and evil things of the world, which would otherwise creep into them. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whtasoever things are of good report; if there be any virtue, and if ther be any praise, think on these things." (Phil. 4:8.)

Ankenytown, Ohio.

WHY IS IT?

Joseph W. Smith

I have often been made to wonder, why it is that so many professed Christians are so much inclined to follow so many of the foolish and silly fashions of the world. Not only that but will join some of the man-made societies of the world and will submit to anything they will ask of them, be it ever so silly and unbecoming. But on the other hand, when it comes to the church or the Kingdom of God asking much of them, so many of these same people will rebel at once.

Now we take the position, that there is no organization on earth has as good right, and as much authority to have rules and regulations as the church, and more than that it is by the authority of heaven; and what is the purpose and work of the church, is it not to take this worldliness and carnality out of us, and fit us for better things?

And I take the positoin that as long as the church rules and regulations are based upon scriptural authority we as its members are in duty bound to obey her mandates, and ought to be glad to do so; and the fact remains, if we will not allow the church to school us for better things while here, I fear our chances for the better world will not be so good.

The Savior says in Matt. 5:48: "Be ye perfect, even as

your Father which is in heaven is perfect" and nothing less than this should be our aim; and to accomplish this we will certainly have to obey the teachings of the scriptures fully; the idea that some professed Christians seem to have, that they can be part world and part church is a very mistaken idea. In John 18:36 Jesus says, "my Kingdom is not of this world" and the teaching of the scriptures is that the kingdom of this world, and the kingdom of Christ have nothing in common, or are entirely separate, so it is impossible to belong to both at the same time.

In Matt. 6:24, we have this, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon"; and just as sure as we undertake to do that thing, we will make a miserable failure of life.

In conclusion I wish to say that not so long ago I heard it taught from the pulpit, that the clothes we wear has nothing to do with our profession; but I do not see how anyone can reconcile that with Romans 12:1 and 2, "I beseech you therefore, brethren, by the meries of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God."

Now I fail to see how anyone can comply with the above Scripture, and at the same time have the body decked with the world.

Woodland, Michigan.

A MEMORIAL

"There came a woman having an alabaster box of ointment of spikenard, very precious; and she broke the box, and poured it on his head * * * Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her." (Mark 14:3-9.)

When Jeuss came to Bethany,
To feast with friends so dear,
A maiden fair, in blooming life,
Brought to his heart good cheer.
She brought a box of sweet perfume,
And poured it on his head;
It filled the room with odors sweet,

While they were breaking
bread.

Some murmured at her precious gift,
And spoke of sinful waste;
But Jesus, in his tenderness,
Rebuked them for their haste;
She came while he was yet alive,
To show her tender love,
That she might give her Saviour help,
To bring the lost above.

Love is a passion of the soul,
That prompts the heart aright;
It has a language of its own,
And speaks in deeds of might;
Here Mary brought her humble box,
'Twas all she had to give;
And set a standard for all time,
To all on earth who live.

She gained a name that is inscribed
Upon the sacred page;
That shall be told throughout the world,
In every clime and age.
And when the day of doom shall come,
And every deed is known,
This maiden then shall stand approved
Before the great white throne.

—Selected by
Jessie M. Demuth,
Waynesboro, Pa.

NOTICE OF CORRECTION OF CONFERENCE MINUTES 1931

On the second page under Board of Publication the following should appear:

L. W. Beery elected for 3 years;

Theo. Myers re-elected;

Glenn Cripe elected to fill the place of Clayton Weaver resigned.

You will find this correct on the back page.

Ralph C. Eller,
Writing Clerk.

Are you "the temples of God?" Does God dwell in you? How solemn a reflection is this! God is everywhere, it is true. But he is in his children in a peculiar and emphatic sense. He dwells there. He may leave you, sometimes, as to his sensible and comforting presence; but he does not really withdraw himself. He has made your hearts his abiding place—his habitation. He has consecrated them to himself by taking possession of them. He claims them as his temple. His eyes are always attent upon them, and his

ears open to whatever passes there.

What a motive is this to abstain from sin! What an argument to repel temptation! "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

—Selected.

IN SUFFERING

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24.)

And as for suffering Lord, may I not shrink,
If thou shouldst call me to partake with thee;
May I rejoice as did thy servant Paul
Knowing no life save thine, who art my all.

—Selected.

I do not see any method of improving our social and economic relations except through the teachings of religion; in fact, it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion.—Calvin Coolidge.

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BIBLE MONITOR

VOL. IX. October 1, 1931. No. 19.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

IS THE MODE STATED?

In the minds of 10 to 1 of all immersed persons in the world today, the mode of baptism is stated in the New Testament. But there are some who are of the opinion of one of our exchanges, from which we quote from notes on the S. S. lesson for Aug. 2, referring to the babtism of the Eunuch by Philip Acts 8, as follows: "There is nothing in this lesson that suggests the mode in which baptism was arministered on this occasion. Just there things are mentioned: (1) They both went down into the water. (2) Philip baptized the eunuch. (3) They both came up out of the water."

Now supose I say in the church last Sunday a man stood before the rostrum and the minister baptised him. Does that suggest the mode he used? Again I say on last Sunday afternoon the minister and a man went down into the water and he baptized him, Does that suggest the mode? Oh yes, I did hear of one man who told the minister how he wanted to be baptized. He took the preacher down into the water and had the preacher dip up some water and baptize him. Does that suggest the mode he used? Surely if language suggests ideas the mode in each of these cases is clearly implied.

At the same time it must be remembered when Philip baptized the eunuch the word baptize did not have the meaning our modern usage attaches to it. True, Webster says, "baptism is the application of water to a person, as a sacrament or religious ceremony, and is usually done by sprinkling or immersion." In his definition he tells us how it is now and was in his day done. But in giving its derivation he truthfully tells us it comes from the Greek "baptein, to dip in water." And it had no other meaning in apostolic times, not only did it mean to dip in water when

Philip baptized the enuch, but it meant to baptize "in the name of the Father (one dip), and of the Son (a 2d dip), and of the Holy Ghost" (a 3rd dip). And this was the only mode of baptism known among Christians for over 300 years after Christ, when one Ennomius (360 A. D.) decided "it is not necessary to baptize in the name of the Father and of the Son, and of the Holy Ghost, and by trine immersion but to immerse once only into the death of Christ". This mode of baptism was practiced in Spain by the Ennomians a secession branch of the Arians and he and his followers were termed heretics by the general church. His mode of baptism (single immersion into the death of Christ) never reached beyond Spain and soon became extinct and was never revived until the Reformation in the 16th and 17th centuries.

Dr. Cathcart (Baptist) in his "Baptism of the Ages and Nations", P. 15, says, "Trine immersion was the general practice of Christians from the end of the second till the close of the 12th century. The proof of this statement is overwhelming". So that in the primitive ages of the church "baptize" not only suggested the mode (immersion) but also the form (triune) of baptism, or trine immersion.

Hence we conclude baptize in acts 8 and other places where used in the New Testament does suggest the mode of baptism used in apostolic times, and that the mode is stated as specifically as any other act of worship, and all we need is to cast aside the modern theory of men who have attached a meaning to "baptize" to suit their practice, and accept the truth of the Bible on this matter.

EXPLANATION WANTED

We are asked to explain the "mark of the beast", the "false prophet", and "the anti-Christ" of Rev. 13, etc.

In the first place, the book of Revelation is to the writer largely a sealed book, and because of this we should like too, know what these terms mean. One who undertakes to explain a thing is supposed to know the thing, and if he doesn't know, what he may say, is only theory, or his opinion of the thing. In such case one theory or opinion may be as good as another; at least it would be difficult to prove it is not.

We have heard a number of discourses on the book of Revelation and read perhaps as many treatises, and no two of them agree with each oth-

er. For this reason we have been slow to make assertions or affirmations with reference to the symbols of Revelation.

To illustrate, suppose I say those terms mean thus and so. The chances are, that, while I might possibly be right, yet perhaps no one else would agree with me—and I would have no better way proving I am right than the other fellow.

It may be asked, then do you not think we should try to understand the book of Revelation"? Sure. But would it not be far better to leave the simple text as it is than to mar its simple truth by giving it an erroneous interpretation? Since no two persons have interpreted this book alike, many of them, perhaps all, have erred in their interpretation and for us to add another would seem useless. We are told, "secret things belong unto the Lord, but things that are revealed, belong unto us and our children". These symbols, or terms, have not been revealed and we may do well to leave them alone and not mar their meaning by erroneous interpretation.

THE CHASTENING OF THE LORD

Few men can claim faultless lives. Master, servant, governor, citizen, preacher, layman, rich man, poor man, all, all have come short of the glory of God. None is perfect nor ever have been except Jesus Christ the righteous. It is therefore meet for us to understand our relationship with Christ in order for us to understand the working of his will upon us.

Many times the people of earth who love God are called "the children of God". Paul says, "Then are we sons of God. And if sons, then heirs, heirs of God and joint heirs with Christ if so be that we suffer with him. So then the Lord exercises as close a watch over the actions of his followers here on earth as an earthly father over his earthly son. Are we not sons of God?

But it so happens that sons of earthly fathers need correction from time to time. One of the functions of parenthood is to lead and to guide the feet of the neophyte over the path which the parent has already trod. The parent who is interested in the welfare of his child spends much of his time teaching, admonishing, leading and studying that child. We are not prepared here to answer the charge that parents are gradually drifting away from their parental duties, nor does that charge de-

tract in any way from our illustration. We are dealing with conditions in the Christian home and Christian parents do not neglect their God given obligations. The Christian parent, therefore, in this connection, is an image, however imperfect, of Christ. The way is laid down for all of us; for the child by the father who is influenced by God's laws which have been prepared for his guidance in turn. When the child transgresses, punishment ensues. When the adult makes a false step he is "chastened of the Lord".

Punishment of a child is easily recognizable by that child as it usually causes physical discomfort. For the case of the headstrong and self-willed and unruly, probably no course is as effective as the "laying on of hands". But in the case of the adult who has transgressed, his punishment is none the less real but is somewhat less easily recognized. It may come in many different ways. It may come in the form of sickness, or loss of wealth. It may take the form of loss of position or of power, or the church in slemn council convened may see fit to punish him who has transgressed. The primes of the church may find it necessary to exhort, admonish or sternly rebuke. Is not the church the agent of Christ? Did he not say, "Whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven"? Are not the Elders of the church the overseers of the flock of God and is not theirs the responsibility of keeping the flock inviolate and the church clean? Then is not the disciplinary action taken by the church or the Elders after prayerful consideration by spirit-filled men of God, sanctioned by God? Is it likely that God would permit an inequitable decision to be permanently established by his church?

"My son, despise not thou the chastening of the Lord nor faint when thou art rebuked by him: for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons for what son is he whom the father chasteneth not?—Furthermore we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection (give reverence) unto the Father of Spirits and live? For they verily for a few days chastened us after their own pleasure but he for our profit that we might be

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partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down and the feeble knees. And make straight paths for your feet lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men and holiness without which no man shall see the Lord." (Hebrews 12:5 to 14.)

What can we add to such overwhelming evidence? What more can we say or put forth to make us appreciate the fact that unless God takes enough notice of us to scourge us for our transgressions, we are none of his. Let us, therefore, be steadfast, unmoveable always abounding in the work of the Lord foreasmuch as ye know, that your labor is not in vain in the Lord.

O. L. S.

STEADFAST

The Apostle Paul, in the last verse of the fifteenth chapter of First Corinthians, says: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." And the word "steadfast" is defined as: "Firmly established; fast fixed; constant; resolute; unswerving." No doubt Paul meant all these qualities when he wrote: "Be ye steadfast". If he were living at the present time he would no doubt see as great reason to repeat the exhortation as he saw to write it the first time nearly nineteen hundred years ago. For sometimes it seems that we are anything but steadfast in the Lord's work.

There are too many winds of doctrine that are strong enough to sweep weak members from the path that leads to light and life. Yet the winds might be even stronger than they are and still would have on effect if we were steadfast, fast fixed, unswerving. Just there is the great trouble; we are not fast fixed; we are hardly fixed at all. Our religion is not considered as a matter of vital importance; too often we seem inclined to think that so long as wew make a profession of religion, belong to church, are reasonably regular in attendance, and liberal in our contributions toward the various activities of the church, we are all right, are Christians, and shall have right to the tree of life and the other blessings which are found inside the gates of that city not made with hands, eternal in the heavens, wherein dwelleth righteousness.

There is too much of a tendency to feel satisfied with what we are doing for the Lord's cause here on earth. And we cannot get that feeling from any words that are written in the Bible; for there we are repeatedly and plainly told that we must watch, that we must labor, that after we have done all we can we are still unprofitable servants, for we have done only what it was our duty to do. Do we stop to study the source of the suggestions of slackness as they come to us?

No man must expect to be told that he has done well, if he could have done better, and did not. We shall be rewarded according to our work; and if we have really done our best we shall get a reward far in excess of all we have earned or thought possible. We cannot do too much for Christ and his cause as we go along. All we can do will be what is necessary in order to secure the great reward promised us. We can help others along the way, but that is only a part of what we have to do, though it is a very important part: so important that if we leave it undone we shall miss the reward we are expecting.

There are possibly more inducements in these days to cause the professing Christian to leave the narrow road than at any previous time. Yet if we were steadfast, if we were like Paul, and could honestly say, "This one thing I do", and we meant it as he did, there would be fewer who fail to come up to the standard of Christ. If we know him in whom we have believed, and if we believe with the whole heart, and if the mind

is set to do his will, we will do much to help transform the world, to make it what the Lord wants it to be.

The man who holds out faithful to the end, who is ever about his Father's business, is the one who wins the crown and all it means to the Christian. It is Paul again who tells us that the runners all run, but only one receives the reward. As in any race, it is the one who sticks to the end who has a chance of winning. Quitters are not of much value anywhere; they are not to be depended on; all of us would rather have to do with a man who is steadfast, dependable. In the Christian race, all who run may win.

In the Apocalyptic message to the church of Syrrna we have these words: "Be thou faithful unto death, and I will give thee a crown of life." That makes the crown dependent on the faithfulness of the one seeking the crown. There is no such thing as a part-time Christian; we are warned against thinking that we shall know when the Master will come, for he says that he will come in such an hour as we are not thinking of his coming, not expecting it. Steadfastness, faithfulness are qualities of the Christian life.

There are trials, temptations; but the Christian must overcome them, for the promise of inheriting in the heavenly kingdom is to him who overcomes. The heart must be right, must be kept right, must be steadfast. David said, "My heart is fixed, O God, my heart is fixed: I will sing and give praise". And in another place he says, "O God, my heart is fixed; I will sing and give praise". Having the heart fixed on God is the greatest reason in the world for singing and giving praise. It means so much to us while we are here, and it will mean a great deal more to us when we are "over there". God help us to be "steadfast, unmoveable, always abounding in the work of the Lord."

YE MUST BE BORN AGAIN

J. F. Britton

In the third chapter of the Gospel of Saint John, we have an account of a very influential and noted man, whose name was Nicodemus, a ruler of the Jews, who came to Jesus with great compliments and recognitions. But Jesus responded in very piercing, explicit and positive terms, "And said unto him, 'Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God"

Nicodemus was so stunned,

and confused, that he asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again."

In these Scriptures Jesus sets forth in unmistakable terms the new birth or regeneration. The phrase in the 5th verse, "I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God", shows that Jesus had reference to a Spiritual birth. And, by virtue of Adam's transgression in the garden of Eden, he incurred Spiritual death on himself and his posterity. Hence Paul says, "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

The word born, means brought forth or into being, as offspring, which is clearly expressed in the explanations of regeneration, and conversion. Therefore it stands to reason that man in his carnal unregenerated state, is unfit for citizenship with the Redeemed. Hence Jesus, who said, "The words that I speak unto you, they are Spirit, and they are Life". Jno. 6:63, said, "Marvell not that I said unto thee, ye must be born again."

And God, through Jesus has ordained that man must be recreated, and this re-creation comes by faith, repentance, confession and baptism. Hence Conversion means, the turning or total change of a sinner from his sins to God. God is the author of this change, by an infusion of faith, repentance, love and grace in the soul, which brings about an invisable confluence with the sinner and the Holy Spirit, whereby he is inducted or born through baptism into the Kingdom of God. Regeneration denotes the change and renovation of the soul by the Spirit and Grace of God, and is called the new birth, and consists in the infusion of Spiritual life in the soul, and is inducted or born through baptism into the visible Kingdom of God.

The reader should carefully note that Jesus did not say, ye must be born of CIVIC righteousness and SOCIAL regeneration, nor "Of Blood, nor of the will of the flesh, nor of the will of man, but of "GOD". (Jno. 1:13.) Therefore it stands to reason that

the great International Movement that is so elaborately emphasized and stressed at the present time is just a little too short at each end, and not quite long enough in the middle to land their constituents safely upon the Evergreen Shore, where the wicked cease from troubling and the weary are at rest. For no stream can rise higher than its level or fountain.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) Hence there is no other way, but the way specified in the Gospel of Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.) Jesus gives the true interpretation of the new birth or life, when he said, men do not "Put new wine into old bottles: else the bottles break, and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved." (Matt. 9:17.)

No wonder Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:23.) Therefore it should be borne in mind that there is no salvation out of Christ, "For as many of you as have been baptized into Christ have put on Christ". (Gal. 3:27.) "Marvel not that I said unto thee, ye must be born again." Amen.

Vienna, Va.

THE VALUE OF PLAIN OR MODEST CLOTHING

Simple dress is both modest and beautiful. It manifests a meek and quiet spirit. As the weather-vane announces the direction of the wind, so the dress manifests the character of the wearer. If it is filthy, disarranged and inappropriate it teaches its lesson. If guady, extravagant and immodest it simply tells the like spirit within. The sober-minded will avoid the showy and extravagant.

Every Christian should realize the value of modest dress. The sinner will feel more free to come to him with his burdens if he is in modest attire. It takes effort for some to keep modest, but if it wins but one soul to Jesus it is worth the effort. Yes, dress does make a difference. It makes more difference than many people realize. Those flimsy, sleeveless, short dresses add nothing to the beauty of woman, but rather take from her something called

"bloom" which no efforts can ever replace.

Modern dress has lost much of its beauty because of the lack of simplicity. Millions have become slaves to fashion because the carnal mind desires it.

Paul says: "Ye are not your own. Ye are bought with a price." So our bodies are not our own to abuse with unnatural articles of apparel. Every article of dress that hinders the body in rendering unto God a holy and acceptable service, is decidedly wrong. Many young women are dressing in such high-heeled shoes and tight and unnatural garments that the proper functions of the body are destryoed. Some are lifelong sufferers, others fill untimely graves as the result.

We can also say that the dress question is causing a part of the present financial distress. Experts are racking their brains to find the reason for the high cost of living. If everyone would return to the simple life in dress we would have made a long step in reducing the unnecessary expenditure of money.

Selected, A. B. Miller,
Eldorado, Ohio.

You can see my mistakes better than you can see your own, and I can see your mistakes better than I can see my own, so we need not strive to become more proficient in seeing each other's mistakes, but we do need to strive to become more proficient in seeing our own mistakes, and the more proficient we become in seeing our own mistakes, the busier we will be trying to correct them and the less time we will have to see the mistakes of others and the smaller their mistakes will appear to us.

WHICH CHILDREN?

Maude E. Burkett

"For there is no respect of persons with God" (Rom. 2:11). And we are representatives of Jesus. During his earthly ministry, Jesus preached to the poor, to the foreigners, to the outcasts. Are his servants better than their Lord?

Is there discrimination shown among the children in your Sunday school? Are your teachers big-hearted enough to embrace each little waif with their love and see through brown skins and black, through tatters and dirt, the diamond in the rough?

I cannot believe that Jesus loathed a dirty, unkempt child. He pitied all of them,

his loving heart reached out to them, and his gospel brought cleanliness and health to them. "Inasmuch as ye have done it unto one of the least of these * * * ye have done it unto me."

"Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:5, 6). What would happen in your Sunday school class if the workers brought in a little Chinese child or a Negro or a Mexican? Or one with grimy hands and face, tattered, ill-fitting clothes, and with ill-breeding plainly apparent? Or a little child who had not a father's name? Would you recognize one of Jesus' little ones in the child?

What is wrong with us anyway if we show respect of persons? When Moody went out to gather up a Sunday school class to teach, he brought in a bunch of little street urchins. Did Jesus not say to go out into the highways and byways and compel them to come in?

It is a sad fact that it would very much upset some of our Sunday schools to have these little needy waifs brought in. And it was a real teacher of Primary children who remarked, "I'm so glad the small children have quit coming. They were so untidy and their hands so dirty I cuold hardly bear to have them around." Those same small children had been coaxed to Sunday school from an ungodly hovel where their father entertained rough companions and their mother was indifferent. They had to get up Sunday morning and make most of their preparations for Sunday school themselves as best they could.

"Thus saith the Lord God: Behold, I, even I, will both search my sheep (and lambs) and seek them out * * * And I will bring them out from the people, and gather them from the countries * * * I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. * * * I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick" (Ezek. 34:11-16).—Selected.

God is the only one who can add to his church. The important thing is not how many accessions, but how

many conversions.—Agnes E. Tuttle.

THE STOLEN GOOSE

A minister told a member of his congregation that she could not come to church because she had stolen a goose the day before, and had not returned it. The woman in reply said: "Do you suppose that I am going to let a little thing like a goose come between me and my Savior?" One hardly knows whether to frown on account of the woman's spiritual stupidity or to smile because of her innocent wit. True enough, a goose is a little thing to come between a Christian woman and her Savior, and yet, if it is a stolen goose, it becomes large enough to block the way to heaven.

There are people who have no higher conception of Christianity than this misguided woman had. They would not think of permitting a little thing like a pack of cards to stand between them and their Master. They play cards, then go to church and sometimes sing like angels. There are others who will not allow their fine jewelry to come between them and their blessed Jesus, as they say. They wear their costly diamonds and set off their persons with fine ornaments, pretending to think that they are pleasing the Lord.

And, by the way, this thing of men and women going on in their sins, doing, that, and the other thing, not in keeping with the letter and spirit of the Gospel, and, at the same time, trying to make it appear that they are worshiping God with all necessary sincerity and loyalty, is becoming a little serious. They say that they are not going to permit a little worldliness to come between them and their Savior, and yet it is there all the same. They may appear religious, may possibly die happy, still the stolen goose has never been returned.

We pity the woman on account of her spiritual stupidity, but are there not thousands equally stupid? They may not have stolen, but they are violating some of the plain New Testament commands, and wholly disregarding others. They need to repent and do their works over, else they may, at the judgment bar of God, find mountains between them and their offended Master.—Our Saturday Night.

Do not deceive yourself, in thinking that you can save your soul by pointing out the faults of those around you.

Your faults may be just as bad, and even more hideous to them, than theirs are to you.

THE SECOND OF CHRIST—THE TWO RESURRECTIONS

Wm. Root

Our Savior promised his disciples or his church that he would go and prepare a place for them and then come again and receive them unto himself that where he is they might be also. (John 14:3.) Again in Acts 1:11: The two men in white apparel told the disciples that Jesus would come again as they had seen him go. In these two scriptures we have the promise of Christ's return. Again Christ himself tells us the manner in which he will return. (Matt. 24; Luke 21; Mark 13.) Paul also describes his coming. (1st Cor. 15:51-52; 1st Thess. 4:16-17; 2 Thess. 1:7-11; 2 Thess. 2:8-9.)

Now we have had brethren, and I will say able scholars who have interpreted these passages from Paul's writings to mean that Christ would come twice, or in other words he would appear for the church first, about seven years before he comes to destroy the wicked. (See ref. above.) As proof of this theory, which is all it is, just theory, they have invented the postponement theory of the Kingdom and say that Christ has not established his Kingdom yet but will establish an earthly kingdom for the Jews when he comes to destroy the wicked. In order to prove this theory they have made a number of very serious errors.

First, they invent two comings for Christ's return which will not in any way harmonize with the Master's account in Matt. 24:29 to 33. Christ is speaking to the disciples which is the Church and not the Jewish nations and he says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other."

Note—Says some one: the

elect are the Jews and not Christ's own, the Church. Now to me the elect are both Jew and Gentile, all who have their names written in the Lamb's book of life, the redeemed, the Church.

Verses 32 and 33 of this chapter say, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Note — Ye disciples, ye see these things know that the time is near. Now this verse proves beyond any shadow of doubt that the Church will be on earth when Christ comes, yet these modern scholars tell us that they will not be here during the tribulation when our Savior himself tells us that we will see these things come to pass after tribulation. Next in order to prove the modern theory in order to get subjects for a temporal kingdom during the millennial reign they go to Rev. 7:14 and say that great multitude of the redeemed clothed in white robes and with palms in their hands (Rev. 7:9), are not the bride, the Church out of tribulation, but are a body of people that in the last days God would save on the earth to populate the earth during his 1000 years reign. But they overlook the fact that they are "before the throne of God and serve him day and night, and they shall hunger not, neither thirst any more, neither shall the sun light on them, nor any heat."

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Will any one actually tell me that this multitude of people are the same people that the devil deceives and gathers together after he is loosed which God destroys with fire? (Rev. 20:9.)

How can intelligent men hold such a theory and tell us that the tribulation saints or palm bearers will reign here on this earth in the flesh in a natural body for one thousand years and then be deceived by the devil and be destroyed by fire? The theory is somewhat defective?

Now I want to notice this subject from a scriptural standpoint. First, Christ's coming is one coming in two resurrections. He will come in the clouds of heaven (Matt. 24:30). The scripture does not say that he will come down and walk on the earth but he will come near enough for

men to see him coming. The tribes of the earth will see him and mourn because they will not be ready to meet him. As it was in the time of Noe so shall also the coming of the Son of man be. (See Isa. 13:6-13.) At this same time when men shall see him coming he will send his angels with a great sound of a trumpet to gather the elect (Matt. 24:31) and the dead in Christ shall rise First (1 Thess. 4:16) and also at this same time we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. (1 Thess. 4:17.)

All these things will take place at this same time; also the wicked, all people on the earth except the righteous living which are being caught up and the 144000 sealed (Rev. 7:3 to 9) will be literlaly destroyed, that is killed bodily and I believe will all come forth and be judged at the end of the 1000 year's reign.

At this same time also satan will be bound for 1000 years. (Rev. 20:2.) See these references for the distruction of the wicked. (Matt. 24:20-38-39.) Mark 13:26; Luke 21:20-26-27-34; 1 Thess. 5:2-3; 2 Pet. 3:10; Rev. 19:19-20; 2 Thess. 1:7-8; 2 Thess. 2:8; Isa. 13:6 to 13; Isa. 11:4; Zach. 14:12.

After these things take place the wicked all being destroyed, there will be a peaceful reign with Christ on this renovated earth. Zach. 14:10-11; Isa. 11:6 to 10; Isa. 60:18 to 22; Isa. 65:17 to 20; Matt. 5:5; Rom. 4:13; Rev. 5:10. These scriptures will show you that this reign will not be a natural reign but a spiritual reign with Christ.

Who will be Christ's subjects or the people on the earth during the 1000 years?

We have no record of any one being saved other than the bride, the Church, except the 144000 sealed Jews of Rev. 7. I believe these will be all the people on earth at this time.

According to Isa. 60:19: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." Verses 20 and 21 say, "Thy sun shall no more go down and thy people also shall be all righteous, they shall inherit the land forever."

But says someone, what about the battle of Rev. 20:8-9?

We come now to the second resurrection. We have shown what will become of the righteous dead, the righteous living and the wicked living at

the coming of Christ so there only remains the wicked dead including those who died on earth, those died at sea before Christ comes, those in hell and those destroyed at his coming.

Rev. 20:7: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, God and Magog to gather them together to battle: the number of whom is as the sand of the sea."

Our forefathers have taught in the past that this last struggle of Satan against Christ where he gathers Gog and Magog, will be a spiritual battle. Satan at the resurrection of the wicked gathers of the hosts of sin which number as the sand of the sea and goes up on the breadth of the earth and makes war against the saints and fire comes down from God out of heaven and destroys them. The devil is cast into lake of fire and the wicked is then judged "and whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.)

On the other hand modernists tell us that this millennial reign is the earth as it is now with people here whom Christ spared at his coming and that they multiply for one thousand years while Satan is bound and that they live here with Christ and the church until Satan is loosed and goes out among them and deceives them and gathers a great army of them which are sons and daughters of those tribulation saints and then goes up to make war with their master and his church and God sends down fire and devours them and then they are judged.

But these modernists forget that the fathers of this army were around the throne because according to their own argument they had been made Saints through tribulation before Christ came, and God had wiped all tears from their eyes.

Now brethren, we should be careful how we handle the Scripture wherein we have no thus sayeth the Lord. For myself, I would take the interpretation of the forefathers before I would that of the modernists.

Now as for myself, I would not know where Satan could get his army any other way than the interpretation given by the forefathers unless it would be from the 144000 sealed Jews and their descendants during the Millennial which Christ might have with

him on the earth during that time. This could be. It would not matter whether they had a natural body or a spiritual body. God could allow Satan to try them one way as well as the other, however, the Bible is silent about this and it should not matter to us where Satan gets this army. We should make sure we have a part in the first resurrection.

I believe the wicked will all be resurrected and judged at the end of the 1000 years reign which is the great white throne judgment. May the Lord help us to make sure our names are written in the Lamb's book of life.

Says someone, what about the destruction of the earth as to form as recorded by Peter? (2 Pet. 3:10.) Peter says in the eighth verse of that chapter that a day is as a thousand years and a thousand years as one day with the Lord. Verse 10: "The day of the Lord will come as a thief in the night in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

If a day is 1000 years the coming as a thief to destroy the wicked, would be the coming of that day or the morning of the day.

In which day, that is some time during the day the earth would be burned up which could be at the end of the 1000 years or the end of the day when the Lord would rain fire down from heaven to destroy Satan and the hosts of sin. However the destruction of the earth as to form could take place when Christ comes to destroy the wicked and he could set it up again. Peter says we look for a new earth. (See Zach. 14.)

Quinter, Kansas.

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* **Sunday School Lesson** *

* **Assignment—1931-32.** *

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For Sunday, Oct. 4—Matt. 9:18-38.

For Sunday, Oct. 11—Matt. 10:1-16.

For Sunday, Oct. 18—Matt. 10:16-42.

For Sunday, Oct. 25—Matt. 11:1-30.

For Sunday, Nov. 1—Matt. 12:1-31.

For Sunday, Nov. 8—Matt. 12:31-50.

For Sunday, Nov. 15—Matt. 13:1-33.

For Sunday, Nov. 22—Matt. 13:33-58.

For Sunday, Nov. 29—Matt. 14:1-22.

NEWS.

On September thirteen Elder D. W. Hostetler closed a three weeks series of meetings at this place.

Our brother gave us a series of fine Bible sermons delivered in a very forceful manner, which seemed to be appreciated by all who attended.

Owing to other meetings in progress at the same time the attendance was not what we wished it to be.

Then too, the old time Gospel, in the old fashioned way does not attract crowds as do the modern, sensatinoal, dramatic, vaudeville methods employed by present day professional evangelists. The fellow who is disposed to play the fool, act the clown and ape the monkey gets the crowds and the people seem willing to pay to see the performance and he gets the money, which, if we mistake not, is what he is after.

We had a quiet, spiritual lovefeast Saturday night, the 12th, which gave us strength to continue on and not become weary in well doing.

Brother Hostetler gave no uncertain sound in his preaching, and churches desiring the simple Gospel delivered in an unassuming way can get it by using brother Hostetler.

One brother from the Church of the Brethren cast his lot with us by relation.

Pray for us, for we feel keenly "the need of the prayer of those we love."

B. E. Kesler,
Poplar Bluff, Mo.

Coon River, Iowa, Congregation

June 11th we were pleased to have with us Bro. Walter Pease and family, from Kansas City. They were returning from Annual Conference and stopped. He gave us a good message from Luke 19:1-10. Subject: "Seeking Jesus, and Jesus Seeking Us". During the summer our Sunday school and preaching services have been kept up with home talent. We were also favored with Bro. Roscoe Royer of Dallas Center and Bro. John Hawbaker of Minburn each giving us a good Gospel sermon.

At a recent business meeting we elected a delegate to District Meeting at McClave, Colorado. No papers sent from here. This congregation has just enjoyed a rich spiritual feast in a two weeks series of meetings conducted by Bro. E. L. Wolf of Quinter, Kan-

sas, beginning August 30th. The attendance was good throughout. Especially so by our Dallas Center brethren who drove thirty miles night after night and gave much help and inspiration to the meeting. Bro. Wolf gave his messages in a strong and forceful way, yet with enough moderation to hold the good will of the people. The membership has been built up and others thought seriously, which we hope will be as seed sown in good and honest hearts. Saturday evening we observed the sacred ordinances of God's house. Forty-four members communed ranging in age from thirteen to eighty-four years. Sunday morning, September 13, the climax was reached when Bro. Wolf gave a wonderful closing address on "Prepare to Meet Thy God."

May we all pray for the cause at this place, that God's word will not return to him void.

Elizabeth Erb,
Yale, Iowa.

Dallastown, Route 1, Pa.

We, the Lower York County Dunkard Brethren held our quarterly council at Shrewsbury Church July 27th, in the evening at 7:30 p. m. Our business has been disposed of in a quiet and peaceful manner as Christian folk always should.

We decided to have our series of meetings beginning November 1st and to be continued for two weeks and close with our Love Feast November 15th. We solicit the prayers of all the brethren and sisters for a spiritual success in every respect and for Bro. J. A. Miller from Mechanicsburg who shall be the evangelist and we extend a hardy invitation to all to these services, especially the Love Feast services Sunday, November 15. Nine o'clock a. m. for Sunday school; ten o'clock for preaching and all day services. The ordinance of feet washing, the Lord's supper and communion in the evening.

Our Elder, J. L. Myers, has been called to preach the funeral sermon for Samuel Shultz aged 75 years. The funeral services were held at the Sleeger funeral parlor of York, Pa. Interment in a Mountville cemetery, Lancaster County, Pa., August 28, 1931.

Charles H. Ness, Cor.

Waterford, California.

According to previous arrangements Elder E. W. Pratt, Bro. D. B. Steele and Bro. Law came to us from Wenatchee, Washington, Bro. and Sister Harlacher from Grants

Pass, Oregon, Elder J. J. Repert and wife from Chico, California, came to us for the meeting called to organize the territory west of District No. 3 into District No. 4 of our brotherhood, August 28, 29, 30.

The brethren arrived from Washington Wednesday evening and instead of our prayer meeting Thursday evening, we had a sermon by Bro. E. W. Pratt; text, Mal. 3:16.

Friday, 10 a.m. we met for conference in which E. W. Pratt was chosen Moderator, D. B. Steele, reading clerk; Harry Andrews, writing clerk; Harry Van Dyke, timekeeper. All business was disposed of harmoniously.

Friday evening Bro. D. B. Steele preached for us. Saturday, 10 a.m., we met for Council to elect the officers for the coming year. Harmnoy prevailed. Saturday, 2 p.m. we had our examination service preparatory for our Love Feast in the evening at which time forty-nine communed.

Sunday was a day full of good things until in the evening when the time came for parting, and many of us were loath to leave the place. Thus ending a meeting long to be remembered by us. Such as the writer has enjoyed at Yale, Iowa, Goshen, Indiana, and a few other places.

A. B. VanDyke.

Ridge, W. Va.

We, as the Ridge Dunkard Brethren congregation have changed the date of our series of meetings and Love Feast. As there are revivals at other churches dated the same in which we believe would make against our attendance. The meeting will begin October 10 and continue until our Love Feast which will be the 17th.

We are glad to mention the rejoicing there was in the Ridge Congregation when on Sunday, August 30th, one aged mother with her son from the Church of the Brethren were willing to take the stand with us. This makes us feel very much encouraged. We are hoping that during this series of meetings mentioned many others may realize the need of their Savior and come with us also.

Grace M. O'Brien,
Antioch, W. Va.

Plainview, Ohio.

On August 16, Brother Wyatt of Massillon, Ohio, was with us and held a two weeks series of meetings. Bro. Wyatt gave us good spirit filled sermons which was good for all that were present.

September 3, we held our regular council with our Eld-

er, Bro. Wyatt, in charge. The business was all disposed of in a pleasant manner. We have set the last Saturday of September as a permanent date for our Love Feast, which will be the 26th beginning at 10 o'clock.

We extend an invitation to all who can come and worship with us.

Irene Diehl,
New Lebanon, Ohio.

THE DUTY OF WOMEN

Sister Ed O'Brien

The Christian women of today owe it to society, to the church and to God, to throw their long sleeves across the pathway of the present immoral slump in dress. They ought not to appear in public, nor allow their daughters to appear in public in the fashionable styles of dress now prevalent even among church women. While the general public do not now consider that elbow sleeves are immodest, to wear them is a compromise with fashions. Nothing can surpass for modesty the plain long sleeve, and dress to neck at top, and to the ankles at the bottom. The mere stigma of thoughtless people that it is not style ought not to deter an earnest Christian woman from thus becomingly dressing herself. The immoral effect of the present style in dress can hardly be estimated. Modest dress attracts attention to the face of a woman, and there is nothing more uplifting than the face of a noble woman. But modern dress attracts attention away from the face to the arms and legs of a woman and this display, day by day, on the city streets and even on Sundays in church is a terrible force for evil. Good women must wake up to the fact that they cannot pattern these harlot styles and be innocent of a share in the crime wave prevalent in the country.

Women have ever been satan's favorite tools in corrupting the race. He used Eve to corrupt Adam and plant sin in the race; he used Jezebel to plant Baal worship in Israel. While we cannot prevent evil-minded women from practicing their lustful wiles on men; Christian women are doing a great evil by countenancing and virtually approving these methods by dressing themselves and their daughters in immodest clothes or even going half way with them.

I think the time is here for all mothers to sound the alarm to their daughters and teach them the modest dress. If

we mothers dress ourselves as Christian mothers and teach our girls so it wont be hard to get our children to. Dear sisters, we ought to be ashamed to dress in a way to lead our girls after the immodest dress. Mothers should be the examples for their girls. Sisters, let us be careful what we do and say before our children so they will be blessed in the sight of our dear Lord. I hope all mothers feel as I do in this.

Antioch, W. Va.

POEMS

CHRIST, THE TRUE LIGHT

"But it shall come to pass that at evening time it shall be light."—Zech. 14:7.

How wondrous are the works of God,
What varied beauties rare;
While each and every one of us,
Of these rich bounties share.
The rich, the poor, the great and small,
All taste of earthly food,
While kings and monarchs one and all,
Are freely blessed with good.

At evening time it shall be light,
The winds and rain have ceased,
Our eyes behold the planet bright
Which is to rule the day.
'Tis thus when nature's loveliness
Is anxiously espied,
The rainbow plainly meets our view,
God's promise verified.

At evening time it shall be light,
Thus hath the prophet said,
That man may read and live aright
When other hopes have fled.
When clouds of sorrow compass round
And trouble lingers near,
In this a ray of hope is found
To quiet every fear.

My youthful friends, and others, too,
Why tarry all the day?
There is a field of work for you,
Then enter while you may.
This is the time to seek God's way,
Come, work with all your might,
And at the close of life's last day
Your evening time may be light.

At evening time it shall be light,
For those who've borne the cross,
Who long did strive to wall the path
Which leads to endless bliss,
Who oft withstood the tempter's frown,
His vanity and strife,
In hope to gain a shining crown,
A lasting victory.

At evening time it shall be light,
May this our comfort bring,
And lisp to us in the eve of life,
O, death where is thy sting.
Why should this earth thus bind us here?
We seek a rest above,
Over the river where shines a light,
A glorious Savior's love.

—Elizabeth Erb,
Yale, Iowa.

HE CARETH

What can it mean? Is it ought to Him
That the nights are long, and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart, and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss unruffled by any strife,
How can He care for my little life?

And yet I want him to care for me,
While I live in this world where the sorrows be;
When the lights are down from the paths I take;
When the strength is feeble, and friends forsake;
When love and music that once did bless,
Have left me to silence and loneliness;
And my life song changes to sobbing prayers,
And my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is lowered 'neath shame and wrong;
When I am not good, and the deeping shade
Of conscious sin makes my heart afraid;
And the busy world has too much to da
To stay in its course to help me through;
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh, the wonderful story of deathless love!
Each child is dear to that

heart above;
He fights for me when I can not fight,
He comforts me in the gloom of night,
He lifts the burden for He is strong,
He stills the sigh, and awakens the song;
The burdens that bow me down He bears,
And loves and pardons because He cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from His throne above
To soothe and comfort up with His love,
He leaves us not when the storms beat high,
And we have safety, for He is nigh.
Can it be trouble when He doth share?
Oh, rest in peace, for your Lord doth care.

—Selected, Lizzie Hummer, Colchester, Illinois.

Have you glorified Christ in your life today? That is, have you lived in such a way as to beautify the Christian life, make it real and to be desired by those with whom you came in contact this day?

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BIBLE MONITOR

VOL. IX. October 15, 1931. No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CASTING OUT THE BEAM AND PULLING OUT THE MOTE.

Once upon a time a certain woman was brought to Jesus with the accusation that she was "taken in adultery, in the very act". Whether brought by force or without resistance we are not told, perhaps by force for had she been a party to to the plot Jesus would have known it and would not have exonerated her.

Anyhow, they said, "Moses commanded us, that such should be stoned, but what sayest thou?" And with an air of self-righteousness they waited for his reply. He was a little slow in answering. So "they continued asking", perhaps thinking they had him puzzled. Finally he lifted himself up from his writing on the ground and said, "He that is without sin among you, let him cast the first stone at her." How they must have scringed, "being convicted by their own conscience".

As he continued writing, one by one they slipped out until the last one of them was gone. Lifting himself up again he said to the woman, "Where are thine accusers"? Without waiting for her answer he continued, "hath no man condemned thee"? She saith, "No man, Lord". "Neither do I condemn thee, go and sin no more."

Now Jesus did not mean to condone sin in the woman, but to uncover the hypocrisy of her accusers. Comparatively their sin was a beam compared with hers as a mote. They were not only guilty of sin as great as hers, but added to this was their hypocrisy, of which each was conscious and constituted the beam of which each was self-convicted.

To those self-righteous hypocrites, Paul would say, "Thou that sayest a man (or woman) should not commit adultery, dost thou commit adultery"? An old adage

says, "Those who live in glass houses should not throw stones". So those Scribes and Pharisees, self-condemned took the hint, and not a stone was cast. Their sin may not have been adultery but something equally bad, and, if so, they had no pretext upon which to throw stones. Anyhow, no stones were cast.

One of the weakness of mankind is to see the faults of others; and, at the same time, be unconscious or oblivious to their own. And how much bigger the sins of others look when seen through our eye glasses, when at the same time, that huge beam in front of our optic nerve may greatly obscure our vision.

It always looks cowardly and hypocritical for a man as guilty as the bunch, to "turn state's evidence" upon which his pals are convicted while he goes free, though guilty as the rest.

A brother or sister may have some special gift or accomplishment, natural or acquired, and may use it at a time, place, or in such a manner as to arouse a spirit of envy in me. At once that ugly old beam of jealousy looms up and how inexcusable and detestable the conduct of this brother or sister looks from behind this beam in my eye of which I may or may not be conscious. Me thinks Paul would say to me, "Thou that seest the mote in thy brother's eye, canst thou not see the beam that is in thine own"? Or as Jesus would perhaps put it, "Physician, heal thyself".

In all domestic, civil and religious troubles, by which families are broken up, neighbors estranged, friendships alienated, strifes engendered, churches disrupted, brethren are at variance and confidence destroyed, it will be found that beams and motes have figured more or less largely, and beams most largely.

Strict adherence to established principles of right is to be commended, but to be sticklers for trivial things, things about which honest minds may differ, is not conducive to peace and harmony. At the same time some things may be lawful but not expedient; and while my brother should not do or say anything to cause me to stumble or be offended, yet my feelings should not be so sensitive as to cause me to stumble or be offended over trivial things or minor weaknesses in my brother. In such case a large of charity would work wonders in both of us. In him, not to do anything by which my feelings would be dis-

turbed, in me, not to allow my feelings to be ruffled at little mistakes in my brother.

"In many things we offend all", we are told. This being true, and he that is without sin is to cast the first stone, mud slinging, fault finding and stone throwing will soon become lost arts.

Nothing is easier than fault finding. No faith, no hope, no charity, no conscience, no self-respect, no brotherly love, no knowledge, no sympathy is required to do a good job of it. It is often accompanied by slander, villany, back-biting, reproach, evil reports, evil speaking and lying.

Let's cast out the beams, stop magnifying ant hills into mountains, sweep before our own doors, then we may do effective work in pulling out motes, if any are discovered.

EXCEPT

In its use this word may be a verb, a preposition or a conjunction. In the following constructions it is a conjunction. Its function is to connect a subordinate or dependent clause to a principal or independent clause. And the clause so connected either affirms or denies the statement made in the principal clause of the sentence; and is so used some seventy-five times in the Bible, a few of which are here given.

Gen. 32-26, "I will not let thee go, except thou bless me". Which means, if thou bless me, I will let thee go.

Prov. 4:16, "They sleep not, except they have done mischief", means, if they have done mischief, then they sleep.

Amos 3:3, "Can two walk together, except they be agreed"? If they be agreed two can walk together.

Jno. 3:2, "No man can do these miracles, except God be with him." If God be with him he can do them.

Jno. 3:5, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of heaven." If he is born of water and of the Spirit, he can enter the kingdom of heaven.

Jno. 6:53, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you". But if ye eat his flesh and drink his blood ye have life in you.

Jno. 15:4, "Ye can not bear fruit, except ye abide in me." But if ye abide in me, ye can bear fruit.

1 Cor. 15:36, "That thou sowest is not quickened, except it die". If it die, it is quickened.

2 Cor. 13:5, "Jesus Christ is in you, except ye be reprobated". If ye are reprobates, he

is not in you.

Jno. 3:27, "A man can receive nothing, except it be given him from heaven." If it be given from heaven, he can receive it.

Acts 24:21, "Except it be for this one voice, that I cried among them." If the dead are raised, they have found no evil in me by saying they are raised.

1 Cor. 7:5, "Defraud not each other, except it be by consent." If by consent it is not fraud.

2 Cor. 12:13, "Except it be that I was not burdensome to you." By which he means, if he had been burdensome to them they would not be inferior to others.

Matt. 19:9, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." But if he puts her away for fornication, and marries another, he does not commit adultery.

If we make "except" in this last case, an except to all the "excepts", we make an exception that Jesus did not make.

This is not written to provoke controevrsy, but to provoke thought.

Except was a word often used by the Master, as indicated by John who records some twelve or more instances in which He used it. So that its use was not by chance but by choice.

WHY SUCH EXPENSIVE CHURCHES?

It is at least a score of years since a good preacher was showing me the new church which had just been completed in their little town. He was very proud of it, and it was such a building as any body of church people might feel proud of. I could only agree with him as to what he said about it; but I could not keep from asking him why they had built such an expensive church when the congregation was small. And I even ventured to suggest that the money, it seemed to me, could have been much better used than in putting it in a building which really was not needed.

The preacher's reply was that the people would give money for a fine church, but would not give it for anything else, not even for missionary work. And again I ventured a suggestion to the effect that there must be something wrong with one who is a professed follower of Jesus when he will give money in large amounts to build a fine church and will not give it to carry out the last command of Jesus

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as recorded in Matthew.

During the years since that time I have often thought of the words spoken then, and many times have had occasion to wonder why church people in general spend so much more than is necessary for buildings in which to worship. It is not just one denomination in one locality or country, but it seems almost universal. A good building is necessary, and it should be well kept; it should be comfortable, and it should afford the rooms necessary for the various activities of the congregation. Why should it have adornments outside or inside? Do they help the congregation to be more devout, to think of the other and spiritual world rather than of this present material world?

We have often heard church people say that they believed we should have just as fine churches as we have homes. And that is probably true. But that just puts the question a little farther back, and we must ask, why have fine homes? Nowhere in the New Testament do we have the slightest intimation that wealth is an aid to godliness, but rather the evidence is all on the other side. The statement of Jesus about this matter is very plain: "Lay not up for yourselves treasures upon the earth." And the reason is given: "For where your treasure is, there will your heart be also." Worldly treasures are the things that are highly esteemed by the people of this world. Nothing material is excluded. We may have our heart on our farms or buildings, on our fine stock, on our money in the bank, our bonds or stocks; and they are all treasures, and they are laid up on earth and for the earthly enjoyment. It may be that our enjoyment of them

is that of the miser who gloats over his hoarded wealth; it may be that we take pride in the fact that they are self-acquired. That does not matter: they are earthly treasures just the same, the kind we are told not to lay up; for where our treasure is, there will our heart be also. We think too seldom of that solemn command.

There are literally millions living in our country, and our country is called Christian; there are millions living here at the prest day who have little or no knowledge of God and his Christ. Would it not be better, infinitely better, for them and for the churches, if the money that is put into fine buildings which are used by a very, very small part of each week—I ask, would it not be better if this money were used to put consecrated men and women to work teaching those who know not God? Wouldn't it PAY? The pay is the great thing these days. We all are familiar with Christ's answer to Peter when he asked Him what they should have for leaving all and following him; we know, too, what he told the rich young ruler. And yet we go on in the same old way. We boast of what we have at times when it may be that the angels weep because of what we are, and of what we might be and are not.

Fine churches are taken because it sometimes seems that we are thinking too much about them, and about other things in our worship that appeal more to the sense than to the spirit. Nothing can be as good as the Lord deserves; but He does not need any of the riches of this earth given to Him—it is all His, and He made it. If we will but consider the matter, I feel confident that we shall be able to find a better way to use what we feel belongs to the Lord than by putting it into immense buildings which too often detract from rather than add to spirituality.

What is entrusted to us is not ours; we are but the servants to whom our Lord has given certain talents, certain possessions, and some day He will come for His own and the interest which He meant for us to gain for Him. Not a word in all His sayings can be so interpreted as to mean that He wants us to build fine houses in which to worship Him. At the beginning of His Sermon on the Mount He gives several beatitudes; not one of them has any reference to gaining money or power. He has shown us the way to be unhappy; and His way of

humility is infinitely better than our way of pride and vainglory. Let us follow His way.

A HEARTLESS WORSHIP.

By J. F. Britton.

"Ye hypocrites: well did Esais prophesy of you saying, 'These people draweth nigh unto me with their mouths, and honoureth me with their lips: but their hearts are far from me. But in vain they do worship me, teaching for doctrines the commands of men'." (Matt. 15:7-9.)

It should be noted that this text is a denunciation of a heartless worship, characterized and clothed in pretense and hypocrisy. The text is also a reiteratino of a prophecy given by Isaiah saying, "Wherefore the Lord said, 'Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men'." (Isa. 29:13.)

No wonder God, through the Holy Spirit, directed Paul to wain us against those modern hypocrites, by saying, "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontent, fierce, despisers of those that are good. Traitors,, heady, high minded, lovers of pleasure more than lovers of God: Having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:1-5.)

Reader, can you think of a more serious and glaring mockery as a heartless worship? Deceiving, and being deceived. "Be not deceived: God is not mocked. A heartless worship is equal and equivalent to a Christless worship. For God is a Spirit, and they that worship Him, must worship Him in spirit and in truth. Hence, it would be preposterous to think that there is any spirit or truth in a heartless worship that is actuated by deception and mockery. While it is possible that we may deceive others, or even deceive ourselves, it is impossible to deceive Him, who. knows and sees the very secret thoughts, intents and purposes of our hearts, before they are expressed in word or action. For all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13.)

No wonder Jesus said, "Woe unto you, scribes and pharisees, hypocrites: for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13.) The 23rd verse reads, "Woe unto you, scribes and pharisees, hypocrites: for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

These Scriptures as well as many others, disclose the fallacy and absurdity of a heartless worship. Therefore, it stands to reason, and is logical that true and spiritual worship must be clothed in real reverence and humility, and characterized by faith, love and obedience. This exposition is verified in the imperative message sent by God to the "Seven Churches of Asia". "And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3:1.) Here is a nominal church with a heartless worship, as well as some of our modern churches.

It occurs to the writer, that our modern churches, in their mad rush after the vanities, frivolities, and the transitory things of life, that they have become so blinded, and unconscious of the fact, that they are continually under those scrutinizing and omnipresent eyes of Him, who "is a discerner of the thoughts and intents of the heart." (Heb. 4:12.)

The second clause of our text reads, "But in vain they do worship me, teaching for doctrines the comandments of men." Can there be anything more impotent and imprudent for poor finite man, in his depravity and limitations, to assume to displace the Holy Oracles of God, "With the teachings, doctrines, and commandments of men".

No wonder Jesus will say to those scribes and pharises, hypocrites: in the great judgment day, "I never knew you: depart from me, ye that work iniquity." (Matt. 7:23.)

—Vienna, Va.

JUDGE NOT THAT YE BE NOT JUDGED.

Glenn A. Cripe.

James 3:2: In many things we all stumble.

You are wrong and I am

right. This is the attitude we very often take toward others who differ from us in opinion. Their ideas, ways of doing things, thoughts, etc., differ from ours and we, without due and just consideration, at once condemn them as being wrong. They, in turn, entertain the same notion of us because we differ from them.

In the fields of religion we see great differences. Religions differ widely in their doctrines and in the effect on their respective followers. Not only do religions differ but even in one certain faith there are various and often conflicting schools of thought. Christianity is no exception to this state of affairs. Many and various, and also opposing, are the doctrines taught under the name of Christianity. Often in one denomination great conflict is caused by difference of opinion even in minor things.

When these differences arise we boldly contend for our own personal opinions. We htink they are right. This is as it should be, for we should try to keep a clear conscience at all times. If we have an opinion and feel the subject is important enough to warrant the effort, then we should express it in the clearest manner possible. At the same time we should be open to conviction when someone who thinks other than we can logically and definitely prove he is right and we are wrong.

We often find that we are wrong. We do make mistakes in judgment. We err in thought. Many times we do not have all the evidence at hand. Our conclusions, therefroe, are wrong. Often in life we find this to be true. We aim high and do not attain. We fail to reach the desired ends. This we find to be our personal experience and others say it is theirs also.

If we were perfect perhaps we should never fail. But none of us has as yet reached perfection. We attain unto it but have not attained it. Once certain one addressed Christ as "Good Master". His answer was, "Why callest thou me good? There is none good but one, that is God." Certainly we do not aspire or claim to be God. Therefore, we acknowledge our humanity and imperfection. That which is perfect is never wrong but imperfection makes its errors and mistakes. So all of us must acknowledge that sometimes we are wrong. We sometimes make mistakes. This will account for the differences of opinion, methods, etc., between me and my brother.

He may be wrong or I may be wrong. Perhaps we are

both wrong. Possibly I am right. Perhaps he is right. We shall both present our opinions, then by comparing them and the reasons for them we shall come to a more accurate conclusion than either of us had reached alone. Here may be work for the Holy Spirit also. At any rate I shall not condemn my brother because he does not think as I, because I may be wrong. I shall honor and respect him for presenting his thoughts in a considerate and brotherly manner. I shall not go away from our meeting with a disrespect for him just because we differ in opinion. Perhaps he is right after all; anyway, he has given me the result of his honest, sincere thinking. Why should I despise or think evil of him?

How pleasant it would be if we could learn to respect and love our brother even if we do differ in opinion.

—Goshen, Ind.

The following article was taken from a religious magazine known as the "Pillar of Fire", by J. F. Britton, Vienna, Virginia:

* * * * *

PERSONAL ADORNMENT.

Clara S. Wolfram.

The subject of one's dress and personal appearance is neither an unimportant one nor one on which God does not enlighten us. The Bible states very plainly how people are to dress. A child of God seeks to please his Maker in all things; this includes the matter of dress as well as anything else. So many professing Christians seem to have the idea that they can do as they please about nearly everything, and that they can interpret the Bible to suit their own ideas.

In Peter's epistles, we are given all the necessary instructions concerning our personal adornment. We infer from his letters that the people living in his time—about two thousand years ago—had a natural tendency to dress extravagantly. If Peter saw the need of admonishing people then on this subject, how much more do they need the admonition now in this twentieth cenutry, when pride and a spirit of worldliness are so strongly intrenched in nearly every unsanctified heart.

The apostle tells us not to adorn ourselves by plaiting the hair, or by wearing gold or beautiful dresses (Weymouth version). Most church members today utterly disregard these words—treat them as a sort of joke. On one occasion I was sitting at a window and

watching people go into a church just across the street. They were not dresed as church-goers ought to be dressed, but like a company of worldlings going to a theater. They displayed all the latest fads and fashions; no doubt their minds were busily engaged during the service observing how others were attired.

Paul corroborates what Peter says, by stating that women should "dress becomingly, with modesty and self-control, not with plaited hair or gold ro pearls or costly clothes, but —as befits women making a claim to godliness—with the ornament fo good works" (1 Tim. 2:9-10, Weymouth).

Several reasons can be given why professing Christians should not follow the fashions. One is that no woman who dresses fashionably can retain her modesty. When she dresses in a garment with a low neck, short sleeves, and a short skirt, and can appear before people without blushing with shame, it shows that she has lost one of the priceless treasures with which God endows women—modesty. The fleshly passions are aroused in the opposite sex as they look upon a woman whose dress does not have goods enough in it to hide the "shame of her nakedness". The style is abominable and certainly leads to the fall of many, both men and women. The modern dress surely does not befit a woman who makes a claim to Christianity; and no Christian will ever wear a garment that is not modest, simple, and decent.

Another reason why a Christian canot dress in style is because it means a large outlay of time and money. The American women spend millions of dollars every year for fancy clothing—money that ought to be spent in the interests of Christ's kingdom. Days and weeks are spent shopping and in planning garments. No woman can keep Christ in her heart and spend so much of her time thinking of perishable things.

The Bible says a great deal about pride. If you will take your Bible and look up the passages on this subject, you will see what an awful foe pride is in the human heart, and how repulsive it is to God. It is pride that makes people want to adorn themselves with gold, jewels, and costly attire. A woman feeds her pride by wearing these things. I have been amused many a time as I have seen women flock around the cheap jewelry counters in the ten-cent stores. If they cannot afford anything better, they invest in the ten-

cent articles. Men are guilty, too, for they encourage this spirit in their wives and daughters. They want them to be in style and up-to-date. When a woman gets salvation she no longer wears these worldly things; the desire for them goes when the heart is regenerated. This often stirs up the evil nature in the husband's heart and as a consequence, he makes life miserable for her thereafter.

It is sad to see how parents dress the children. A ring is put on the baby's finger in infancy—so soon that it must be tied on with a ribbon. All through childhood the little one is gayly dressed. When the period of youth is reached, such children are proud, worldly, and very often loud and boisterous. Parents, you are to be blamed for this.

Imagine a company of people in a modern church. They have assembled for service. Most of them are well dressed, as the world puts it. If we look over the congregation, we will see an abundance of silks, satins, furs, velvets, gold, jewelry, flowers and feathers—to say nothing of the paint and powder on the women's faces. Is God worshiped in spirit and in truth by those who are thus attired?

God commands us to adorn ourselves by having a "new nature within—the imperishable ornament of a gentle spirit" (1 Peter 3:4, Weymouth). This new nature is obtained only through the regenerating and sanctifying power of the blood of Christ. A holy man or woman has the inward adornment, a quiet, peaceful, holy spirit, that shines out through his countenance and manifests itself in all his actions.

Reader, if you have not already done so, cast away all your worldly adornment, put on neat and modest apparel, and get a new nature within. Get dressed up inside by getting Bible salvation, which makes one a "new creature in Christ Jesus".

BURNING ARROWS, FROM THE NEW TESTAMENT.

Selected by J. F. Britton.

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once de-

livered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michall, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things thep corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots: raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before by the apostles of our Lord Jesus Christ. How

that they told you there should be mockers in the last time, who should walk after their own ungodly lust. These be they who separate themselves, sensual, having not the spirit, but ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and forever." Amen.

In view of the above thrilling and serious truths, oh, how it should, and ought to serve as an incentive, and inspire every brother and sister of the Monitor family to "make their peace, calling and election sure", while it is still day.

—Vienna, Va.

BOOKS OF THE BIBLE.

In Genesis the world was made by God's creative hand,
In Exodus the Hebrews marched to gain the promised land,
Leviticus contains the Law, holy, just and good,
Numbers records the tribes enrolled, all sons of Abram's blood,
Moses in Deuteronomy records God's mighty deeds,
The Judges through rebellion oft provoked the Lord to smite,
But Ruth records the faith of one well pleasing in His sight,
In First and Second Samuel of Jesse's sons we read,
Ten tribes in First and Second Kings revolted from his seed,
In First and Second Chronicles we see Judah captive made,
But Ezra leads a remnant back by princely Cyrus' aid,
Nehemiah builds the city walls again,
While Esther saves her people from plots of wicked men,
In Job it shows how faith may live beneath affliction's rod,
While David's Psalms are precious songs for every child of God,
The Proverbs like a goodly string of choicest pearls appears,
Ecclesiastes teaches men how vain all things are here,
The mystic Song of Solomon exalts Sweet Sharon's rose,

While Jesus Christ the Savior
the rapt Isaiah shows,
The warning Jeremiah apos-
tate Israel scorns,
While his plaintiff Lamenta-
tions their awful downfall
mourns,
Ezekiel tells in wondrous
words of dazzling mysteries,
While Kings and empires yet
to come, Daniel in vision
gives,
Of Judgment and of mercy
Hosea loves to tell,
While Joel describes the bless-
ed day when God with man
shall dwell,
From among the Tekeian
herdsmen Amos received his
call,
Obadiah prophesied of Edom's
final fall.
Jonah enshrines a wondrous
type of Christ our risen
Lord,
Micah pronounces Judah lost,
lost but again restored,
Nahum declares on Ninevah
just judgment shall be pour-
ed,
While the Chaldeans' coming
doom Habakkuk in vision
gives,
Zephaniah warns the Jews to
turn, repent and live,
Haggai wrote to those who
saw the temple built again,
Zechariah prophesies of
Christ's triumphant reign,
Malachi is the last to touch
the high prophetic cord,
Its final notes sublimely show
the coming of our Lord.
Matthew, Mark, Luke and
John, the four Holy Gos-
pels, wrote,
Describing how the Savior
died, His life, and the
things He taught,
In Acts it proves how God the
apostles owned with signs
in every place,
While Paul in Romans teaches
how man is saved by grace.
The apostle in Corinthians in-
structs, exhorts, reproves,
Galatians teaches faith in
Christ alone the Father
loves.
Ephesians and Phillippians
tell what Christians ought
to be,
Colossians bid us live to God
and for eternity,
In Thessalonians we are
taught the Lord will come
from heaven,
In Timothy and Titus a bish-
op's rule is given,
Philemom shows a Christian
love as Christians only saw,
Hebrews reveals the Gospel
Grace prefigured by the
Law,
James teaches faith without
holiness is but both vain
and dead,
While Peter points the narrow
way on which the saints
are led,
John in his three epistles on
love delights to dwell,
While Jude gives awful warn-

ing of judgment wrath and hell,
The Revelation prophesies of that tremendous day,
When Christ and Christ alone shall be the trembling sinners' stay.
—Selected, Mae Tharp.

AGAIN THE KINGDOM OF HEAVEN.

By Wm. Root.

We read in Matt. 8:11-12: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

In order that we may fully understand this eleventh verse the first thing would be to determine what is meant by the kingdom of heaven which is mentioned in the latter clause of the verse.

To me, the kingdom of heaven mentioned here and elsewhere in the Scripture is the same as the kingdom of God, there being no distinction between the two.

As proof of that fact if you will go with me to the 13th chapter of Luke 12:28-29: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

We see by these Scriptures and there are many others that show that there is no distinction between the kingdom of heaven and the kingdom of God. If, then, this sitting down is to be in the kingdom of God, then the question arises, what is the kingdom of God?

In order to answer that for ourselves we should look at at least five different phases of that question. First, where did the kingdom of God originate? Second, what was or what is the purpose of the kingdom of God? Third, when was the kingdom of God first manifested in the world? Fourth, who was or is to build the kingdom of God; when did it come into existence? And, Fifth, who are and will be the subjects of the kingdom of God?

Let us look at these questions in their order.

The kingdom of God originated in the mind of God. (Isa. 35:8-10; Dan. 2:44.) "And an highway shall be there, and

called the way of holiness. The unclean shall not pass over it, but it shall be for those: the wayfaring men. No lion shall be there, nor ravenous beast. It shall not be found, but the redeemed shall walk there and the ransomed return and come to Zion, and they shall obtain joy and gladness, and sorrow and sighing shall flee away.

"In the days of these kings shall the God of heaven set up a kingdom, and it shall not be left to other people, but it shall break in pieces and consume these kingdoms and stand forever." These Scriptures give the origin of the kingdom of God.

Question Two. The purpose of the kingdom of God was to bring salvation to a lost and dying world. Let us turn to Jer. 6:12-13 andd see the condition of the world in those days before Christ came and we will see that they needed a Savior.

Question Three. The kingdom of God was first manifested in the world under the ministry of John the Baptist. He came preaching the kingdom of God as at hand or proclaiming the kingdom, making the announcement. (Matt. 3:2.) Then Christ comes on the scene preaching the same thing and announcing the kingdom of God at hand. (Mark 1:15.)

Question Four. Christ built the kingdom of God and established it while he was here in the world. Its establishment was a gradual work. (Luke 6:12-13; Matt. 20:1-8; Mark 3:13-15.)

He, Christ, was the one prophesied to build it. (Zech. 6:12-13; Isa. 9:6-7; Isa. 11:10; Psa. 132:11; Luke 1:32-33-69; Acts 2:30.)

Question Five. Who are the subjects of the kingdom of God. I will let the following Scriptures answer that question. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

"And he lifted up his eyes on his disciples, and said, Blessed be ye poor, for yours is the kingdom of God." (Luke 6:20.)

"For the kingdom of God is not meat and drink; but righteousness and peace and joy, in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." (Rom. 14:17.) See Matt. 13:

38 to 40. There are other texts but I think these are enough to show us who are the subjects of the kingdom of oGd. One more (Matt. 12: 28). Now, since we have the kingdom before us and see what it is to be, its purpose and its existence and that it shall never end, who are they that shall come from the east and west, north and south and sit down in the kingdom?

I believe Christ is referring here to the Gentiles. They will sit down with those of the Jews in the kingdom of God. All who come to Christ and are born into the kingdom.

The time when this will take place will be when Christ comes back to sit on the throne of his glory and reign over his kingdom which God gave to him while here in the world, which kingdom shall never end.

The 12th verse of this 8th chapter of Matthew, to me, refers to the time when the kingdom was taken from the Jews and given to the Gentiles. Matthew 21:43; Acts 1: 6 also shows the destiny of those wicked Jews. God promised Abraham (Gen. 2:2-3) that he would make of him a great nation and in him all the families of the earth should be blessed and Christ came into the world and established the kingdom among the Jews but when they, the Jews, rejected him the kingdom was taken away from them and given to the Gentiles. (Isa. 2:2-3; Isa. 11:10; Mal. 1:11; Acts 10:45, 11:18, 14:27; Rom. 15:8-9; Eph. 3:6.)

Hence, all men who are born again may enter the kingdom of God for it is in existence and will last forever and is not a kingdom for the Jews only in some far and distant future.

May God help us is our prayer.

—Quinter, Kans.

No man stands higher in the estimation of his fellow-men, than that level on which they find him actually living.

* * * * * * * * * * * *
* **Sunday School Lesson** *
* **Assignment—1931-32.** *
* * * * * * * * * * * *

For Sunday, Oct. 18—Matt. 10:16-42.

For Sunday, Oct. 25—Matt. 11:1-30.

For Sunday, Nov. 1—Matt. 12:1-31.

For Sunday, Nov. 8—Matt. 12:31-50.

For Sunday, Nov. 15—Matt. 13:1-33.

For Sunday, Nov. 22—Matt. 13:33-58.

For Sunday, Nov. 29—Matt. 14:1-22.

NEWS.

Oakland, Maryland.

Swallow Falls congregation held our series of meetings beginning August 29, with a love feast September 5th. Sixty-eight surrounded the Lord's table. Brother Walter Spiker held our meeting and gave us some good spiritual food. Four more united with us, three by baptism, and one reclaimed.

Brother J. F. Britton of Vienna, Va., was with us at the communion services; also gave us three spirit-filled sermons. We ask an interest in the prayers of all our dear people.

—Mrs. Della Mellott,
Oakland, Md.

Peru, Indiana.

The Midway Dunkard Brethren met in an all-day meeting August 29th. Sermon both in forenoon and afternoon by visiting ministers. Served dinner in the basement at noon to a splendid crowd. Some of our neighbors of the old German Baptist faith were with us. The following evening was our love feast. About 75 communed. Also, some of our Goshen members were with us. On last Sunday our dear old brother and elder, D. P. Nead, was able to be with us, for which we were so thankful; his talks are always impressive and uplifting. We pray God to still bless him, that he may meet with us again. May God help us all to live closer to him and love one another as Christ also loved us. Paul says, Let us love not in tongue and in word but in deed and in truth.

—Martha Barnhart,
208 North Water St.,
Peru, Indiana.

Lower Cumberland Congregation.

On August 15, Elder J. P. Robbins of West Milton, O., came to the Mechanicsburg church in the Lower Cumberland Congregation and held our evangelistic services. Closing on August 30. Brother Robbins gave us very good sermons, which we all enjoyed. While here, he visited in nearly every home and made many friends. One dear sister was received from the Church of the Brethren on her former baptism. On September 24th we held our regular fall council. Elders Thos. Ecker and D. S. Flohr were with us in our council. We re-elected Elder Jacob A. Miller as our presiding elder for an indefinite period of time. We de-

cided to have our fall love feast on Saturday and Sunday, October 17th and 18th, beginning at 10 o'clock on Saturday morning, to which all members are invited.

—Ruth A. Lebo,
Route No. 7,
Carlisle, Pa.

Decatur Congregation.

Decatur church had our love feast September 19, in the home of Elder Henry Lilligh, 1530 North Monroe Street.

Not so many present as we expected, but we had a very spiritual meeting. Brother Hawbaker of Minburn, Iowa, was with us and did the officiating and preached for us Saturday, 2 p. m., and also Sunday, 10:30 a. m. His subject for Sunday was Amos 4: 12.

Brother John Myers and wife and Sister Katie Myers of Sterling, Ill., were with us, which was much appreciated. All seemed to be greatly benefitted and much love prevailed.

Our aged sister, 82 years old, living 18 miles away, called for the annointing, which was attended to by Brother Hawbaker and Brother Lilligh.

—S. L. Fouts, Clerk,
Box 472,
Cerro Gordo, Illinois.

Springhill Congregation.

The Springhill congregation met in regular council September 19, 1931, and decided to have our love feast Saturday, October 31. There will be services all day Saturday. You are heartily invited to come and enjoy the meeting with us.

—D. C. Hufford, Clerk.

Eldorado, Ohio.

We, the Eldorado Dunkard Brethren, met in our regular quarterly council September 16, 1931. Brother A. G. Fahnestock, of Pennsylvania, being with us, opened the meeting. Brother J. P. Robbins gave us good admonition which was good for each one of us.

We re-elected Brother Lawrence Kreider as our Elder for the coming year. The report of the annual visit was given.

We will hold our love feast October 10th. All day meeting on Saturday, beginning at 10 o'clock. An invitation is extended to all who can be with us in these services, as we are few in number.

Brother Lawrence Kreider held a two weeks series of meetings beginning July 26th and closed August 9th. Brother Kreider brought forth the gospel in power.

—Gladys Miller,
West Manchester, Ohio.

Bryan Church.

The Bryan church met in council September 5th, with Brother L. P. Kurtz as moderator. Brother Kurtz was chosen elder for the coming year. All business was disposed of satisfactorily.

Brother Robbins, from West Melton, Ohio, will hold our series of meetings, beginning October 10th and closing with love feast services beginning Saturday, October 17th, at 2 o'clock. We extend a hearty invitation to our neighboring congregations. May the Lord bless Brother Robbins in all his meetings.

—Velma Sponseller,
Sherwood, Ohio.

Waynesboro Items.

We held our regular quarterly council September 19th. All business was disposed of in a pleasing manner.

We received one new member from the Church of the Brethren.

We also wish to announce our revival meeting October 27th, with Brother Robbins in charge, closing with uor love feast November 7th and 8th. All-day love feast Saturday, November 7th, commencing at 10 o'clock. We extend a hearty invitation to all the brethren and sisters to attend these meetings.

Mae Thorp

North Canton, Ohio.

The Orion Congregation met in regular quarterly council October 3rd, with Elder S. A. Kreiner in charge.

Sunday-school and church officers were elected for the years 1932. We decided to hold our fall communion on Saturday, October 31st, beginning at ten o'clock a. m. All brethren and sisters from adjoining congregations that can, are invited to come and help make our communion a good spiritual feast.

On Sunday, October 4th, Elder D. P. Klepinger of Peru, Indiana, was with us and gave us two spirit-filled messages which did us all good, encouraging us to remain faithful regardless of the opposition by adversaries.

—F. B. Surbey,
North Canton, Ohio.

POEMS

OUR YESTERDAYS—OUR NOW.

O, do not wish them back again,
Those yesterdays gone by,
For every pleasure had its pain,
And every song its sigh.

To love's young dream you
fondly turn,
On fancy's pinion borne,
But waste no time to sadly
yearn—
Had not the rose its thorn?

Sweet recollections have a
place
In every normal mind,
But present tasks we needs
must face,
And leave the past behind.

And great were the men of
long ago,
Nor did they wisdom lack;
But do you guess their cups
of woe?
Nay, do not wish them back!

Say, did you fail on yester-
day?
O, soul, be glad that you
Can live anew on this today
And fill it with the true!

The great and strenuous
throbbing now
Is here for you and me,
And may God's strength our
minds endow
For present victory!

—Selected.

HOW READEST THOU?

It is one thing to read the
Bible through,
Another thing to read to learn
and do.
Some read it with design to
learn to read,
But to the subject pay but
litle heed.
Some read it as their duty
once a week,
But no instruction from the
Bible seek;
While others read it with but
little care,
With no regard to how they
read, nor where.
Some read to bring themselves
into repute,
By showing brothers how they
can dispute;
While others read because
their neighbors do,
To see how long 'twill take to
read it through.
Some read it for the wonders
that are there—
How David killed a lion and
a bear;
While others read it with un-
common care,
Hoping to find some contra-
dictions there;
Some read as if it did not
speak to them,
But to the people at Jerusa-
lem.
One reads with father's specs
upon his head,
And sees the thing just as
father said;
Some read to prove a pre-
adopted creed,
Hence understand but little
that they read;
For every passage in the book
they bend
To make it suit that all-im-

portant end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite;
I fear there are but few who read it right.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.
So, trust no creed that trembles to recall
What has been penned by on and verified by all.

—A. R. Zumbrum,
West Manchester, O.,
Route No. 1.

THE MODEL CHURCH.

Well, wife, I've found the model church,
And worshipped there today;
It made me think of good old times,
Before my hair was gray;
The meeting house was finer built
Than they were years ago;
But then I found when I went in
It was not built for show.

The sexton did not set me down,
Away back by the door;
He knew that I was old and deaf,
He must have been a Christian man—
He led me boldly through
The crowded aisle of that grand church,
To find a pleasant pew.

I wish you'd heard the singing, wife,
It had the old time ring;
The preacher said wtih trumpet voice,
Let all the people sing;
"Old Coronation", was the tune,
The music upward rolled,
Until I thought the angel choir
Struck all their harps of gold.

My deafness seemed to melt away,
My spirit caught the fire;
I joined my feeble, trembling voice
With that melodious choir
And sang, as in my youthful days,
"Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all."

I tell you wife, it did me good
To sing that hymn once more;
I felt like some wrecked mar-

iner
Who gets a glimpse of shore;
I almost want to lay aside
This weather-beaten form,
And anchor in the blessed port,
Forever from the storm.

'Twas not a flowery sermon, wife,
But simple gospel truth;
It fitted humble men like me,
It suited hopeful youth;
To win immortal souls to Christ
The earnest preacher tried;
He talked not of himself or creed,
But Jesus crucifide.

Dear wife, the toil will soon be o'er,
The victory soon be won;
The shining land is just ahead,
Our race is nearly run.
We're nearing Canaan's happy shore,
Our home so bright and fair;
Thank God we'll never sin again,
"There'll be no sorrow there,
In heaven above, where all is love,
There'll be no sorrow there."

—Selected,
L. A. Shumake,
Louisa, Va.

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BIBLE MONITOR

VOL. IX. November 1, 1931. No. 21.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FACING THE FACTS.

Every crisis in human affairs has its contributing causes. And were there no causes there would be no crisis. This being true, a crisis is not a thing of itself but a condition arising from contributing causes. Then it follows that crises may be avoided by removing the causes or setting on foot counteracting influences by which they may be prevented.

The world is approaching a crisis just now, and this crisis, like all others, if not prevented, may result in calamity, a condition which all interested in any special undertaking regret very much; regret because it then occurs it might have been prevented, had proper forethought been given to it.

The facts then are, crises are preventable; and the causes that bring them about are indefensible, and perhaps the most direct cause is money, the use or non-use of it. There is as much money in the world now as ever before. Then, why this depression? Who knows a calamity is not just ahead? Suppose the many billions of money now hoarded up were turned loose into the currents of trade, commerce, and industrial enterprises, then what? The depression would vanish as a sunbeam behind a cloud.

The crisis of which we wish more especially to speak just now, is the one that confronts us as a church. Under the enthusiasm by which we were animated in our earlier history, all the funds needed were available. Now that this fervor and enthusiasm has subsided, or greatly lessened, we find ourselves confronted by a financial crisis which we must face and prevent or calamity may be the result.

We have three Boards who are looking after the interests and activities of the church, the Board of Trustees, the Board of Publication and the General Mission Board. The

two latter boards by action of last Conference were directed to present their needs of funds to the Board of Trustees, presumably because this board happened to have the most money in its treasury. This board, however, has never been given authority to inaugurate a plan to replenish its treasury. So that the bulk of its funds has come from bequests or wills of members who have passed on to their reward "over there". The fact, then, is, we are operating largely on dead men's money. And had they not died, what then? Would they have made it possible for us still to carry on? Now, the funds so available are decreasing, and unless some other liberal souls should "pass over" soon, making a similar disposal of their means, a calamity may not be far ahead of us, and to avoid this, now is the time to exercise forethought, and face the facts, however subborn they may be. Indeed, had not these means been available this crisis would have overtaken us before now unless we had increased our rate of giving very materially. Come to think of it, how much have we really been giving, anyway? Buying literature and subscribing for the "Monitor" is not giving, that's getting value received. It is to be feared too many of us are like the fellow who said he had been a member of the church five years and it hadn't cost him a penny. The probabliities are the church wasn't worth much to him, and he worth less to the church. To avert the pending crisis, the following plan is suggested: Let each member give between now and next Conference one month or one-half month's salary or earnings to the Board of Trustees to be used where most needed. If this appeals to you send us your name and the share, whole or half (not the amount), and we'll place your name on the Honor Roll and print the names in the "Monitor" as they come in. Yes, I know Jesus said, "When thou doest thine alms let not thy left hand know what thy right hand doeth." But this is not almsgiving. This is facing the fact of a real need manifestly urgent.

Besides placing your name on this Honor Roll would provoke others to join the number who are willing to get back of this need in a practical way, and in a scirptural way. Under similar conditions, but for a different purpose, Paul boasted of the church at Achaia to them of Macedonia and said the zeal of Achaia had provoked very

many. Achaia was ready a year ago. (2 Cor. 9:2.) And then he tells how the churches of Macedonia "in a great trial of affliction the abundance of their joy and their deep poverty (depression, we call it now) abounded to the riches of their liberality. For to their power and beyond their power they were willing of themselves". (2 Cor. 8:2, 3.) Paul didn't hesitate to publish the names of those who were willing to give, but said it was helpful, that "it provoked very many" to do likewise.

If something like this appeals to you just say, "Place me on the Honor Roll", thus: (Full name or initials, one month or half month salary.) Send the amount to . L. Johnson, Mechanicsburg, Pennsylvania, Treasurer of the Board of Publication, or L. I. Moss, McClave, Colorado, Secretary of the Board.

Now, let's get behind this proposition and put it over in a great way and will all rejoice together when it is done.

Now, if the plan here suggested should not happen to appeal to you don't make it an excuse to criticize, find fault, and do nothing. If you have a better one, let us have it, and we'll publish it and help you work it. Or, if you do not want anyone else to know what you are giving just take your own way for it and we, and perhaps no one else, will object. Something needs to be done, and it should not be a question of our way or your way, just so it is some way.

No institution that is worth running can be run without money, and the church is no exception. It costs infinitely more to run the devil's business than to run the Lord's business. And if all get behind the project in a practical way, we'll put it over in great shape, and our boards will be able to function and the work will move on, the Lord be glorified, the church built up, and we'll all be glad we did our bit and rejoice for the consolation.

CONDESCEND.

Grant Mahan.

In his Epistle to the Romans, the Apostle Paul wrote: "Mind not high things, but condescend to men of low estate." He was giving advice, instruction, to those who had begun the Christian race. James wrote much the same thing in his General Epistle, though he referred to money rather than social position. And Jesus taught the same thing when he told his hearers that when they were invit-

ed to a house they should not seek the highest seats, the places of honor, but the low places. The doctrine of humility is stressed in many places of the Bible. And that must be because men, even after taking upon themselves the name of Christ, do not want to become humble, do not want to seek what is low in the financial or social world.

Yet the promise of exaltation is for those who condescend, who mind not high things. This refers to the things of time, the perishable things. When it comes to what is really worth while, we are told to seek the highest. Paul said to follow him as he followed Christ; and Christ said we should strive to be perfect, even as our Father in Heaven is perfect. We are not to labor for the bread that perishes, for the treasure which moths will corrupt and which thieves will try to steal. We are not to seek to be lords over God's heritage or any other, for Christ is our great Exemplar, and He came to serve.

The thing that is so hard for most persons is to condescend, unless it can be done to show their superiority in some earthly respect to the one to whom they condescend; and when one condescends in that way or with that spirit, there is no virtue in the condescension, and there will be no desirable reward for it. The outward act of condescension is of no value in and of itself. Outwrad humility, of itself, is of no value. A good deed will help the recipient, but it is of little or no value to the doer thereof, unless his heart is in it. The true character is in the heart, not in the outward action or expression.

Most of us probably agree that humility as advised by Jesus and his apostles is a good thing. And yet how much do we practice? And how much do we advise it when we are talking to our children of what they shall do in life? Success is the great reward we urge them to aim at; and by success we mainly mean success in the things of time, not those of eternity. And too often a man is counted as a failure if he has not succeeded in accumulating money or has not acquired some high position. Lazarus was a failure from the viewpoint of Dives, but from God's viewpoint the judgment was just the opposite: Dives made the greatest of all failures. And so it is with every one who lays up treasure on earth, and is not rich toward God.

Condescend means to get down, to get down with the other fellow who has not been

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L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.

as fortunate in some respect as we have. It means "to waive one's privilege of rank or dignity; to accommodate one's self to an inferior". The greatest condescension ever made was that of Jesus; who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. To condescend means, in the Christian sense, to get down with the other fellow in order to help him to get up to what is better than he has. It includes helping a man to better himself financially, intellectually, morally, and spiritually; and to do it for love of him, from an unselfish desire to help him to better things.

Condescend does not mean to get down with a view of staying where the other man is, but in order to help him to something better. Christ came down, not to stay down on earth, but that we might get up, up to a spiritual life here, and to lasting communion with Him and the Father hereafter. We can do nothing better than follow that example; we can do nothing else so good as that. We all know this is so, and that to do as He did is showing the highest wisdom on our part, and yet, our pride so often keeps us from doing the best things.

We object to getting down; we are afraid, if the man we should help is below us in some way, that we shall be considered as much of a failure as he. Why is it that we have that feeling, when we know it is not the right one? It is not the Christ Spirit; and we are very plainly told that "if any man have not the Spirit of Christ, he is none of his". Thank God that our salvation does not depend on what we have of earthly possessions or on our social position.

We need to be condescending, but not as if we were doing some great favor by stooping, not as if we were doing something beneath us; but because we love our fellowman; because Christ condescended, and we want to be like Christ.

Real and lasting happiness does not come from pride, but from humility, true humility. All of us want to be happy here and hereafter, and we are told how we can be; it is up to each of us to decide for himself whether he will follow the Master's steps to the desired goal.

BEER, EMPLOYMENT AND THE FARMER

It is quite obvious that the anti-prohibition propaganda of the Association Against the Prohibition Amendment is being strongly supplemented by a sustained effort on the part of those interested in brewing to take advanage of the present depression and urge that the manufacture and sale of intoxicating beer be once again legalized as a means of affording employment, providing a market for farm products, and disclosing a new source of revenue.

There are several quite obvious rejoinders to this propaganda.

If the beer trade contributes to prosperity, what is responsible for the state of affairs in Germany, which has been stimulated by the investment of billions of American money since the war, and which nevertheless is in dire distress? What is responsible for the fact that in Great Britain, where beer flows freely millions of workers are dependent upon public or private charity?

Why is it that under prohibition, the United States has experienced an unexampled prosperity, has avoided many of the serious difficulties of other nations engaged in the recent war, and is at the present time in a much better state of economic health than other countries which have continued to tolerate vast expenditures on intoxicating liquors?

The question, of course, is not so simple as that; many complexities are involved. Nevertheless, there is nothing in the present state of affairs thruout the world which contributes one iota to the contention that the United States would strengthen itself financially or industrially by restoring the trade in intoxicating malt liquors.

The average number of wage earners employed in the manufacture of malt liquors in the year 1914, when federal

prohibition was hardly in immediate prospect, was 62,070, and these men received an aggregate income of $53,244,000. The number of wage earners thus employed had declined to 34,259, by 1919 and in 1921, after prohibition, numbered 18,551.*

In addition, the volume "Occupational Census," Bureau of the Census, reported for the year 1910 the employment of 101,234 bar tenders and 68,215 saloon keepers. There is no report which shows the indirect employment afforded by the brewing industry.

It is, therefore, probable that the restoration of the manufacture and sale of intoxicating beer would provide employment for a minimum of 62,000 workers in manufacture and 170,000 saloon keepers and bar tenders or similar wage earners under more euphonious names.

Would the employment of these men mean a net increase in employment? We do not believe it would.

Beer of considerable alcoholic content is, in its nature, a commodity which tends to promote its own use. When its manufacture was prohibited, an immediate increase was noted in the consumption of milk, vegetables, fruits, sweets, dry goods and various household and personal conveniences and luxuries. The wage earner has only a certain income at his disposal. If he devotes a part of this income to the purchase of beer, he must of necessity decrease his expenditure for food supplies, dry goods, household equipment, luxuries for himself and family, or he must decrease his contribution to the accumulations of capital which are invested for production, incidentally causing the employment of laborers and the use of raw material.

Let us consider a specific case: John Jones has an income of two hundred dollars a month. In these prohibition times he has been accustomed to expending twenty-five per cent of this amount for his family's food supply, and the remainder of his modest income is required to purchase clothing, pay rent, provide light and heat, pay installments on a car and small radio, and afford recreation for his children. If the manufacture of intoxicating beer is legalized and the saloon or other liquor store is opened in the community, providing employment for a saloon keeper and bar tender, Jones patronizes this store, treats his friends; his appetite for alcohol is stimulated, and he seeks stronger liquor. Soon his expenditures of this character

become so considerable that he finds it absolutely necessary to defer the purchase of a vacuum cleaner for his home, to economize on his supply of milk and butter, to make his suit and his wife's winter coat last longer. The grocer, the dealer in dry goods, the automobile manufacturer, and dealer, all are affected and there being in the aggregate many men who have thus readjusted their expenditures, these producers of legitimate and healthful commodities find it absolutely necessary to decrease their working forces.

What we have, therefore, is the creation of a limited labor market by the restoration of the beer traffic and the destruction of a much larger market by the injury done to other industries.

It is pertinent in this connection to cite the fact that the average employment of wage earners for all of the leading industries in the year 1914, was 308, while the average employment in the beer industry for each million of capital invested was only 78. How then can the displacement of capital suggested by the manufacturers of beer cause an improvement in the employment situation?

The phenomenol growth of the automobile industry canot of course, be attributed entirely to prohibition, but to a perfectly natural devolepment in the use of newly available industry and social machinery. In a book entitled "Facts and Figures of the Automobile Industry," isued by the National Automobile Chamber of Commerce, it is stated that the number of persons engaged in manufacturing of automobiles increased 346 per cent in the period from 1914 to 1919, while wages and salaries increased 485 per cent. The booklet for 1920, indicates that the number of persons engaged in auto mobile manufacture at that time was 703,580, this being the first year of prohibition. The 1925 edition of the booklet, giving 1924 figures, indicates the employment in the automobile industry of 3,119,563 persons, and in the 1931 edition, giving figures for 1930, there is reported the employment of 5,056,000 wage earners, of whom 904,000 were directly employed. It is seen, therefore that the growth of automobile manufacturing between 1920 and 1930, the prohibition decade, was out of proportion to the growth of this industry between 1914 and 1920, and it is hard to see how any candid student can refrain from attributing a very considerable part of this development to the vast reduction in the amount of

money expended for intoxicating liquors. This is typical of similar industries and there is good reason to believe that re-establishment of the beer trade would strike a staggering blow at the automobile industry as well as many other industries which employ large numbers of wage earners.

What Is the Interest of the Farmer?

The recent public statement of Mr. Busch, of Anheuser-Busch Company, states: "With the prohibition of beer * * * the barley lands, producing eighty million bushels of grain annually for the brewers, were turned to wheat and now produce ten per cent of exportable wheat surplus which has ruined the domestic market."

Like many such statements, a simple recitation of the facts is an adequate refutation. Farmers have not been turning their barley fields into wheat fields. The largest acreage devoted to barley prior to 1920, the first prohibition year, was 9,740,000 acres, while in 1929, the farmers used 13,068,000 acres for the production of barley. It is of further significance that barley averages from twenty to twenty-eight bushels per acre, while wheat averages from twelve to seventeen bushels per acre.**

The majority of the farmers of the country have themselves always been strongly in favor of prohibition, and their leaders, who are best acquainted with agricultural problems, see no hope of relief for the farmer in the proposal of Mr. Busch.

When the Committee on Judiciary of the House of Representatives of Congress held hearings in the spring of 1930, one of the witnesses was Mr. Louis J. Taber, master of the National Grange, who spoke by instruction of his executive committee for eight thousand subordinate granges, and nearly one million members in thirty-four states. His testimony was convincing as well as unusual. "The surplus in pre-prohibition days," he said, "was a greater prbolem than now." And speaking of the manufacture of whiskey as well as of beer he stated that in liquor making days, the surplus of corn went as high as 9.9 per cent and that the average for the eight wet years was much higher than for the first eight years under national prohibition, that the average price per bushel of corn in the hey-day of distilling was fifty-nine cents, and since prohibition has been seventy-two cents. The price of rye in the wet years, including the war period, said

Mr. Taber, ran from thirty-nine to eighty-six cents, but the price since prohibition, up to the time he testified, had been from sixty-five cents to one dollar and twenty-five cents. Tables submitted by Mr. Taber and credited to the United States Treasury Department, Bureau of Internal Revenue, showed that the farm materials used in fermented liquors for the year 1917 (wet) was 3,924,885,457 pounds, and of this 2,770,964,606 pounds was malt, produced from barley. The loss of this market to the farmer, said Mr. Taber, has been much more than made up by the increased use of sugar, the greater consumption of meats, with phenomenal increases in the consumption of poultry and eggs, and particularly in the greatly increased consumption of milk. In 1917 (wet), Mr. Taber says the production of beet sugar in the United States, was 765,000 tons. But ten years later, under prohibition, the crop was 1,062,000 tons. The per capita consumption of sugar and syrup have risen from 1915 to 1925 from 87.9 pounds to 116 pounds per capita. The per capita beef consumption increased from 56 pounds in 1916 to 58.4 pounds in 1927, with a similar increase in the use of pork. The agricultural college at Ames, Iowa, which is considered an authority among dairymen everywhere, is cited in support of the assertion that it takes 86 pounds of roughage, hay, grass, silage or stover, and 34 pounds of grain to maintain the health and weight of a cow and produce a hundred pounds of milk. In view of this fact, the farmer is particularly interested in the increase in the per capita consumption of milk from 754.8 pounds in 1917, to 967.3 pounds in 1927, a net increase in the per capita consumption of no ieee than 212.5 pounds of milk. By multiplying the increased consumption of milk (212.5 pounds per capita) by 34 pounds, it becomes evident that the additional grain per person required to produce the increased milk consumed under prohibition is 72.2 pounds, in addition to 182.7 pounds of roughage. Multiplying this by the numebr of people in the United States, we find that the increased use of milk alone caused the consumption of 8,748,000,000 pounds of grain and 22,113,000,000 pounds of roughage by the dairy cows of the United States. Certainly, in view of these facts, no disinterested person could support the contention that prohibition has been disadvan-

tageous to the farmer, while the social worker and the health expert will join in saying that the increased use of milk, butter, cheese, and ice cream is of tremendous significance to the public welfare. Indeed, crops taken at random, such as oats, potatoes, hay, rye, peas, buckwheat, rice, honey, vegetables, fruits, all show increased production and use.

The Question of Revenue.

It is not disputed that a restored beer trade could be made a most convenient vehicle of taxation. Indeed it may very well be that such a trade would pay into the treasury of the United States and the states not less than one billion dollars a year. But every cent of this would come, not from the trade, but from the people. The beer manufacturing and distributing industries would in no sense be the point of origin of these taxes. They would originate in the homes of the land, would be diverted from the tables of the poor, drawn indirectly from the tills of legitimate business. There is only one way to lessen the tax burden and that is to reduce taxes. There is no method of trickery by which a tax upon any "business" can be made to stop in its effects short of the pockets of consumers. **The important question in a consideration of the revenue features of the argument are: Is this an expensive or inexpensive method of taxing the people? Is it or is it not injurious to desirable commerce?**

In the days of licensing, the American people were spending at retail approximately $2,438,000,000 a year for intoxicating liquors. Purchase a pint of nearbeer for fifteen or twenty cents and one will not be disposed to dispute the estimate that the American people would pay twice as much for beer by the glass today as they paid in 1916. If the beer trade were restored, we could count upon a retail bill not far short of five billion dollars a year. If then, we collected one billion dollars in taxes from this trade, we would be contributing to the tax collector four dollars for every one turned into the treasury. It is not a method of taxation which will be defended by any economist.

*These figures are to be found in table 569, pages 682, 683, report of the Biennial Census of Manufacturers, 1921, Bureau of Census.

**Agriculture Yearbook, 1930, table 6, page 639.

If you would reign with Christ in the life to come, you must allow Him to reign with you in this present life.

TWO MOMENTOUS QUESTIONS.

By J. F. Britton.

Two momentous questions, fraught with eternal consequences. In the Scriptures we find many questions that deal with and have vital bearing on our eternal welfare. But the two questions that we want to consider in this article are found in I Peter 4:17-18, and read as follows: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that **obey not** the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

These are grave and serious questions. Question one deals with the sacred responsibilities of the executive body of the church. For the last decade, the very elements around us have echoed and vibrated with expositions on Stewardship, but in this question under consideration, we have the real keynote of Stewardship set forth demanding true and faithful service.

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And gt it for the sky."

The Christian ministry authorized by Christ is the highest and most sacred mission or position in which man can serve. For he deals with the Holy Oracles of God, and with human souls, for whom Jesus has died. Therefore, by reason of the sacred and responsible duties required of the shepherds of the church, God has set the qualifications of a bishop very high. It should be noted that the qualifying phrase is, "MUST BE." A bishop, then, must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity. ("For if a man know not how to rule his own house, how shall he take care of the church of God?")

And in view of the sad and deplorable conditions, as they are in the modern church today, it is not hard to understand why the judgments of God should be executed right at the head of the church. In our Civil Courts, where criminals are tried, the plea of insanity is often resorted to by the defense. The writer is wondering if those false leaders wil attempt to plead insanity before the judgment

bar of the eternal God, who will judge all men in righteousness. "Oh, when that awful day they see, Oh, what shall their answers be?"

Question two is presented in a burning interrogation, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" This question is intensified and disclosed in II Thes. 1:7-8, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord, Jesus Christ."

Therefore, the question resolves itself as follows, by virtue of the vicarious atonement that Jesus has made for those whose "lives are hid with Chrits in God", and who may be saved through the merits of Christ, and not their own. But the ungodly and the sinner are destitute of the merits of Jesus, because they have forfeited their "birthright" for the "lust of the flesh, and the lust of the eyes, and the pride of life". Hence, they have chosen their own eternal doom in a Christless eternity.

The writer appeals to every reader of this article to ask themselves in the light of God's Word: "Is my heart really right with God? And is my life hid with Christ in God?" These are vital questions, for they deal with, and will determine, our eternal destinies.

—Vienna, Virginia.

CHRISTIAN INDUSTRY.

By J. H. Crofford.

The position and attitude of the chief executives of all creation toward their subjects is beautifully and forcefully brought forth in Christ's own words, "My Father worketh hitherto, and I work."

Through disobedience our bodies became the prey of diseast and the subjects of death, as the promised penalty. Though man did that which he was forbidden to do, and God's judgment had to be meted out to him, yet His love and mercy are touched by our infirmities and oft-repeated petitions, and he wrests the burden of affliction from us, as Jesus did when He healed the impotent man who was waiting at the pool of Bethesda for a cure. Having no one to put him into the water he could find no cure until the mercy of Jesus was touched with his infirmity, and He healed him to the amazement of the Jews. Jesus answered them: "My Father worketh

hitherto, and I work."

The Father and the Son being spirits, not dependent upon any other spirits or beings, are the source and giver of all things good and profitable, but workers for the welfare of creature man, incessant workers.

How different is man when he attains to position and wealth; he even makes it his aim in life to accumulate wealth that he may retire from business and work and live in idleness. Man not only arranges to retire from active physical life, but from spiritual work as well How many there are who consider themselves too old and worn to continue their spiritual labors. The Christian's work is one which lasts from the time he enters the service until life's journey is ended and he lays down his life to rest in eternity.

The Christian's work is made up of a great variety of privileges and duties to perform, for which he is endowed with special gifts. Various are the gifts with which we are endowed: not one person with all, but all to various persons. My brother, if yours is the gift of prophesy, nothing short of preaching will balance your account. You may ask the question, "How much must I preach?" The commission is, "Go ye therefore and teach all nations."

The field is big, the work is great, too great for a man to expect to perform it in a few years time; it is a perpetual work as long as God gives life and strength. So, likewise, with all of the other gifts with which we are blessed; the work is inexhaustible.

The Christian's career knows neither vacations nor retired periods, it is a life of toil and industry, which ends only with life. "Be thou faithful unto death."

—Martinsburg, Pa.

REGRET.

Selected by Ada Whitman.

There is not a word in the English tongue which signifies more than the word regret. It expresses every degree of pain in the gamut of sorrow, from the childish regret for a lost plaything, to the remorse which, when the sands of life are almost run, contemplates a wasted life.

There are none who have not felt its potency; no age escapes it, and such will ever be the case as long as it is human to err. But as pain and sickness are the sentinels which guard the life and health of the body, so it is regret which keeps conscience

alive in man and sustains the moral faculties in the discharge of duty. Life is full of sorrowful scenes, so much that could not have been avoided; but how much added force there is to sorrow when we reflect that we are to blame—that we know at the time that we were doing wrong—that we disregarded the warning voice of conscience, contemptuously rejected the proffered advice of others, and have nothing to extenuate the keen regret gathered with the harvest of sorrow sown by our own negligence.

The profoundest sorrow is not brought upon us by the world, by its bitterness, its malice, its injustice, or its persecution. These, indeed, affect us, and make us wiser, more weak, or more brave. We can, if we choose, repel the world's wrongs. We can laugh at the injuries inflicted upon us, and hurl defiance upon them; or, if we cannot command this spirit, we may patiently endure what we do not resent. But the sorrows we bring upon ourselves by our own lack of discretion, or heedless obstinancy, when regret adds its sting, then it is that we experience what real sorrow is. We can not then repel its attacks with indifference.

Regret is the heart's sorrow for past offenses—the soul's prompting to better actions. Have you ever stood by the grave of one dear to you, and been compelled to remember how much happier you might have made that life which has now passed beyond your reach? Has the hasty or unkind word ever come back to you and repeated itself over and over, until you would gladly have given a year of your own life to have recalled it, and made it as if it had never been? Let us remember that those who are now living may soon be dead, and beware of adding to the things done that ought not to have been done, the things undone that ought to have been done. Many a heart has languished for the tenderness withheld in life, but poured out too late in remorse and unavailing regret.

Let us be tender to our friends while they are with us—not wait till they are gone to find out their good qualities. Let us be kind and gentle now, and not wait for regret to tell us of duty undone. The way of life is so full of occasions that call forth real regret, that it would seem that there was little danger of manifesting regret where it was uncalled for and useless. Yet such spectacles are fo daily occurrence. When one has done the best he can,

he should let that fact console him, and not give way to causeless regret and a wish that he had done differently.

Under the guiding light of the present it is easy enough to discover the mistakes of the past; and it would be easy to make advantageous changes were we allowed to go back and commence anew in the journey of life. But, alas! this is vain. What we should do is to learn by reason of regret from the lessons of the past that we become fully fitted for the duties of the present. Regret, if deep and hopeless, becomes remorse, which settles down over the heart with a crushing weight, driving from thence all hope. unless, indeed, the angel of forgiveness brings consolation to the soul. . .

There are many walking the earth whose lives are shadowed by some great sorrow, to which is added the pain of regret caused by their own heedless and inconsiderate actions. With one, it is the sorrow of a reputation gone—some act of folly swept away the fair name founded on years of honest living. With another, it is the shadow of a grave, dark and deep, which covers the form of one whom death claimed before he had redressed some wrong done, carelessly, perhaps, and with no intention of lasting injury. Hasty and inconsiderate marriages cause much vain repining and regret. The happiness of life is gone; the hopes of a home, endearing companionship, are fled, because hasty and inconsiderate action was taken where care and study was required. Of all regrets, the remorse that must accompany the closing moments of a misspent life must possess the sharpest sting. Life and its possibilities allowed to go to waste from a lack of consideration on our part! Oh, that the young would give heed to the warning voice of experience, and thus escape the vain regrets of later years!

To escape regret, it is necessary to form the habit of doing your whole duty and avoiding impulsive actions. Pause before you say a hasty or a cruel thing. Human life is so uncertain, are you sure that you will have a chance to make it right before death will have claimed the object of your momentary anger? Tears and expressions of regret are of no avail when addressed to cold clay. Pause before doing a hasty or inconsiderate action. It may be of such a nature that you can not undo its effects. It may embitter your whole after life. Reflection is your good angel;

give heed to her warning voice. How are you spending your life? Are you living as becomes a man and immortal being? Are you striving to make the most of life and its possibilities? If not, be warned in time, and turn from your ways. When life is nearly ended you will think of the past—wonder at your actions, and sigh for the days of youth. They will not come to you again; therefore, make the most of them now. Thus will you spare yourself many vain regrets, and your closing days will be days of peace.

—West Millgrove, Ohio.

(Taken from Gospel Messenger of July 1, 1922.—J. G. Mock.)

* * *

A SUGGESTION TO PREACHERS.

By M. L. Hahn.

(The following is an extract from a letter, written by the author to a younger minister, and sent to us by Bro. Earl L. Flora, of Sykeston, N. D.—Ed.)

I think that many of us preachers could take some very good lessons from some of the Old Testament preachers—lessons that would inspire us. Just a glimpse in a brotherly way.

When Elijah the Tishbite received an appointment from the Jordan Conference to the Cherith circuit, he went in a spirit of uncomplaining obedience, and there was not a suggestion of salary in sight, to keep him from uneasiness as to his support. He was told that the ravens were ordered to feed him, and the ravens did feed him with a regularity that ought to make some of our church boards ashamed of themselves. Had Elijah been like some of us, he would have given the ravens a vacation, to begin with, while he sat down to study about the Cherith work. He would have wanted to know something about Cherith, and whether the ravens of that country were reliable or not, whether they were many or few, and whether they were much given to quarreling among themselves. He would have wanted to know how many were respectable, and how many were just common birds. All this he would have wanted to know before he began to uncord bedsteads and take down stovepipe.

Elijah asked no such questions. The Lord's word was enough for him. He manifested the same unquestioning trust and obedience later, when he was told to go to Zarephath. The poor widow

was to take the place of the ravens in providing his meals for him. Most of us preachers would have been scared clear out of the ministry by a single peep into the widow's flour barrel. Elijah had no concern along that line. He had learned, by past experience, some of the wonderful things of God, but notice his greeting to the poor widow: "Bring me, I pray thee, a little morsel of bread in thy hand." He did not ask for hot coffee and chicken, to begin with, nor did he tell her to send her boy, to put up the camels. He only asked for bread and water. When a preacher can live on bread and water, there is nothing to hinder him from preaching the gospel about right.

This place needs a man on Mars' Hill. Paul did not stay away until he was sure that every one wanted to hear him preach, but he came through trials and imprisonments, and boldly declared the Word of God, even in his defense before the people of Ahtens. His one aim was to do God's work, regardless of the consequences to himself.

—Blackduck, Minn.

THE LORD'S DAY.

(From Gospel Herald.)

It is indeed strange that some persist in the assertion that the invention of the Lord's Day and first day worship originated at Rome and was for a long time confined there. Archaeologists long ago brought forth conclusive evidence that Sunday was the day kept by Christians over a wide territory long before the time of Constantine or any Pope.

In A. D. 450 we find in the history of the church by Solomon a reference to Constantine. "He honored the Lord's Day because on it Jesus arose from the dead." This shows what was meant by "the Lord's Day" at that time.

In 400 A. D. the great theologian Augustine says: "The day now known as the Lord's Day or eighth day, which is the first day of the week."

In A. D. 386 the emperors of Rome decreed as follows: "On the day of the sun, properly called the Lord's Day by our ancestors, let there be a cessation of business."

In A. D. 306 Peter, Bishop of Alexandria: "The Lord's Day we celebrate as a day of joy because on it He rose again."

In A. D. 374 Eusebius, the father of church history distinguishes the Lord's Day from the Jewish Sabbath and tells us the Lord's Day was

kept on account of the resurrection.

In A. D. 270 Antolius, Bishop of Laodicea: "Our regard for the Lord's resurrection, which took place on the Lord's Day, will lead us to celebrate it."

In A. D. 250 the Apostolic Constitution: "On the day of our Lord's resurrection, which is the Lord's Day, we meet more diligently."

In A. D. 250, Cyprian, Bishop of Carthage: "The eighth day, that is, the first day after the Sabbath."

In A. D. 200, Tertullian: "We solemnize the day after Saturday in contradiction to those who call this day their Sabbath."

In A. D. 194, Clement of Alexandria: "The Lord's Day —glorifying the Lord's resurrection."

In A. D. 180, Bardesanes of Edessa: "On the first day of the week, we assemble ourselves together."

In A. D. 140, Justin Martyr: "Sunday is the day on which we all hold our comon assembly, because Jesus Christ, our Savior, on the same day arose from the dead."

In A. D. 96, John on Patmos: "I was in the Spirit on the Lord's Day."

In A. D. 60, Luke: "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them."

These and many other findings show not only that the Lord's Day preceded by centuries Constantine and the Romish pope, but that attempts of some to show that "Lord's Day" has reference to the Jewish Sabbath, are futile. They further show that the reference in Rev. 1:10 is to the resurrection day as in every instance when it is used by all the Christian fathers immediately following John. In not a single instance in Biblical or other writings can it be shown that the expression is applied to the seventh day.—Keith L. Brooks, in "The Defender."

—Selected.

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* **Sunday School Lesson** *
* **Assignment—1931-32.** *
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For Sunday, Nov. 1—Matt. 12:1-31.

For Sunday, Nov. 8—Matt. 12:31-50.

For Sunday, Nov. 15—Matt. 13:1-33.

For Sunday, Nov. 22—Matt. 13:33-58.

For Sunday, Nov. 29—Matt. 14:1-22.

NEWS.

Fairview Congregation.

We held our Harvest Meeting and Dedication Services on Sunday, September 13th, in our new church house, with a good representation and interest. Brother H. C. Bowser of Brookville, O., favored us with two splendid messages, both forenoon and afternoon. We served dinner at the noon hour at the church, after which everybody seemed to enjoy a good social visit. After the afternoon services we lifted an offering which amounted to $104.21, which will be used to help to defray the expenses on our church.

We met in quarterly council on Saturday afternoon at 1:30 p. m., September 26, with our Elder, Brother Arthur Miller, in charge. A Scripture was read by Brother Miller and a few comments were made, after which he led us in prayer. The business that came before the meeting was all disposed of in a Christian-like manner. Sunday School officers were elected as follows: Brother John Mann, superintendent, with Brother Clarence Stump, assistant; Brother Ray Rensberger, secretary, and the writer treasurer; Sister Clyde Miller, chorister. We have Sunday School at 10 a. m., followed by preaching every Sunday. Any of the Dunkard Brethren or anyone coming through this way, we welcome you to be with us at any of our services. Our church is located on Highway No. 31, between Lapaz and Plymouth church, on west side of the road and a cemetery on the opposite side.

As we have some members in our little church who are very poorly, we ask an interest in your prayers in their behalf. Brother Rensberger, who was kicked by a horse last spring, is not so well at this writing; and Brother Clarence Stump, who had an operation some time ago, then a few weeks ago had one of his eyes removed; and Sister Oliver Shively, who is very poorly at this time. We believe much in prayer, as the writer had much experience in prayer last winter when he laid in the hospital for six weeks with a broken leg. May the good Lord help us all to be faithful in our calling. We know there are many temptations around and about us to try to sidetrack us, but let us be careful and take a stand for the right, let come what will. May the good Lord help us to let our light so shine

that the world may know and see where we stand, is our prayer.

—M. S. Morris,
Route 3,
North Liberty, Ind.

Plevna, Indiana.

On September 19 we commenced a revival meeting in teh Dunkard Brethren church house at Plevna, Ind., with Brother J. L. Myers, evangelist, of Loganville, Pa. The meetings continued two waeks and ended with our love feast on Saturday, October 3rd, all day meeting. Brother Myers sure knows how to handle the word of God aright and stands for the right, regardless of what others may say. There were two accessions to the church here. There were about 90 surrounded the communion table, and all seemed to be built up in that most holy faith. Brother Myers went from here to the Gravel Hill church, 30 miles west of here, on October 5th, to commence a two weeks revival to end with a love feast on Saturday, October 17. We ask an interest in the prayers of all the faithful that we may always stand for that which is right in the sight of our Heavenly Father.

—J. A. Leckron,
Route 2,
Greentown, Ind.

Pioneer Congregation.

The members of the Pioneer church, under the blessings of our heavenly father, met on September 26 in the home of Brother Joseph Swihart for the purpose of celebrating the death and suffering of our blessed Redeemer. Brother Bussear officiated. While our number is small, yet the meeting was much enjoyed. Brother Gilbert, having had a paralytic stroke in the spring, while able to be with, was unable to assist in the meeting. We were very glad he could be with us. The same evening of the meeting two members from the Church of the Brethren cast their lot with us. After the evening service was over announcement was made for breakfast, and at 10:30 a fine message by Brother Bussear of Freesoil, Mich.

—Joseph Swihart,
Chief, Michigan.

POEMS

TRYING TIMES.

In these days of depression
One can scarcely find expression
To the thoughts that fill the heart

Of those who ne'er depart
From the teachings of our Lord,
Given in His precious word.
While some are fearful and unbelieving,
We, His children, are receiving
Heavenly manna from above,
Through Jesus' undying love.
In this thought we rest securely,
Knowing He has promised surely,
The righteous will never forsaken be,
Here, nor in eternity.
While the poor man walks the street,
With very little food to eat,
Looking for a bit of bread,
That his children may be fed,
We, God's children, rest securely,
Knowing he has promised surely,
To give us today our daily bread,
From His bounties we are fed.
Many sad people are going unfed,
With no place to rest, not even a bed,
On which to repose at the close fo the day.
Why? Because they have not found the better way
Of trusting Jesus every day.
Oh, for a faith that will not shrink
In these perilous testing days,
But draw us closer to the brink
Of God's unchanging ways.
We think of our blessed Lord,
Who had nowhere to lay His head,
But the dear Father was feeding Him
On that eternal bread,
Which never fails, whatever the test,
To those who on His bosom rest.
O, weary heart, take rest,
In the shelter of His breast,
While the world is so upset,
We have no cause to grieve or fret;
For Jesus is our friend and guide,
Ever near the Christian's side,
No matter what the test may be,
To His loving arms we flee;
There we can securely hide,
And in His sweet will abide.
Other tests are yet to be,
But always to His arms we flee.
Even if our precious boys must go,
To meet the enemy and foe,
God give them grace to stand the test,
And not take what they cannot give,
But look to Jesus Christ and live.
Lord, give us courage to the end,
Whate'er the tests may be,

Thou hast proven thou art a friend
To all who will accept thee;
May these trying times only help us to see
A greater need of dependence on THEE.

—Grace Hiat,
Route 4,
Anderson, Indiana.

GOD'S AUTOGRAPH.

I stood upon a hill one night
And saw the great Creator write
His autograph across the sky
In lightning strokes, and there was I
A witness to this great event
And signature magnificent!

I stood one morning by a stream
When night was fading to a dream.
The fields were fair as fields may be
At spring in golden mystery
Of dandelion—then God came on
And wrote his autograph in dawn.

One afternoon long years ago—
Where glacial tides had ebb and flow,
I found a cliff God's hand had smote;
I scanned its breast, whereon God wrote
With some great glacier for a pen
His signature for time and men.

One night I stood and watched the stars;
The Milky Way and ranging Mars,
Where God in letters tipped with fire
The tale of every tall desire
Had writ in rhyme and signed his name
A stellar signature of flame.

Creation's dawn was deep in night,
When suddenly: "Let there be light!"
Awakened grass, and flower and tree;
The starry skies, the earth and sea;
Then, to complete creation's span
In his own image, God made man,
And signed his name, with stroke most sure—
Man is God's greatest signature!

—Selected by
Mae Tharp.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray, don't forget your own;

Remember those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
Perhaps we may, for ought we know
Have fifty to their one.

Then let us all, when we begin
To slander friend or foe,
Thnik of the harm one word may do
To those we little know.
Remember curses sometimes like
Our chickens "roost at home";
Dont' speak of others' faults until
We have none of our own.

—Selected,
Grace M. O'Brien,
Antioch, W. Va.

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE BOND OF PEACE

In writing to the church of Ephesus, Paul uses these words, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

In these words we note the earnest solicitude of the apostle that God's people might honor Him by walking worthy of their high and holy calling in an effort to maintain unity and peace among themselves. And Jesus said, "These words have I spoken unto you that in me ye might have peace," and "My peace I give unto you, my peace I leave with you." From this it will be seen that Jesus likewise desired that his people should live in peace.

It will also be noted that in order to maintain this peace it may require much longsuffering, forbearance and charity. Charity suffereth long and is kind. And much lowliness, meekness and love may be necessary if we are to preserve the unity of the Spirit in the bond of peace.

When we became members of the mystical body of Christ we were united in one Spirit and bound together in one body by the bond of peace and so were presumed to be at peace among ourselves and thence forward to "live in peace", and dwell together in unity, harmony and love. This may easily be done if we heed the injunction, "follow after the things which make for peace". This rule obeyed it is easy to see how peace may prevail and unity and harmony may be maintained.

Failing to do this, we jeopardize our chance for happiness hereafter. For we are told to "follow peace and holiness with all men, without which, no man shall see the Lord". So that if we are thus united together by the bond of peace, the assurance is, we

may hope some day to see Him in his glory and beauty, and be like Him, for "we shall see Him as he is".

In order that this hope may become a glad reality we must bear the fruit of the Spirit, which is love, joy and peace with longsuffering, gentleness and goodness, and faith. And with these fruits abounding in our lives it is easy to see how we may be bound together in peace, and how "an entrance may be ministered unto us abundantly, into the everlasting kingdom of our Lord Jesus Christ."

This blessed state is worthy of our very best efforts and our most earnest prayer, and our deepest consideration, and our sincerest devotion, that it may be a reality in our lives. For then, and then only, we meet the divine approval of our Father in heaven, and our lives be a benediction to those with whom we associate and the churh become a beacon light to lost souls, and a power for God in the world.

A peculiarity common to humanity is that of a proneness, when it suits our inclination, to say and do things that destroy peace and harmony and yet feel quite well satisfied we are perfectly right and justified in so doing. In other words, to peep over the beam and see the moat.

In such case, if we would "think twice before we speak" or act, and then speak or act half what we think, much more peace and harmony would prevail.

Instead of "endeacoring to keep the unity of the Spirit in the bond of peace", it is so easy to sow seeds of discord by which the peace of whole communities is destroyed. The result is discord. "For whatsoever a man soweth that shall he also reap." "For where there is envy and strife, there is confusion and every evil work".

Envy, jealousy and strife are correlatives, a trio of mischief makers so easy to harbor and so hard to see in ourselves and harder still to overcome. To such Paul would say, "Thou that preachest a man should not steal, dost thou steal?" or do something equally bad? "Thou that sayest a man should not commit adultery, dost thou commit adultery?" or whoredom? "Thou that abhorest idols, dost thou commit sacrilege"? or desecrate God's house by bazaars, banquets, revelry, etc., thus "making it a house of merchandise?" and thus cause the name of God to be blasphemed among or by the ungodly? "Happy is the man

that condemneth not himself in the thing that he alloweth," or condemneth in others. In our zeal to magnify and publish the faults of others, we may unconsciously condemn ourselves and destroy peace and love and harmony that can never be restored.

On the contrary, the exercise of a little charity, a little forbearance, a little sympathy, a little forgiveness, a little brotherly love, would work wonders in maintaining peace and harmony and relieving broken hearts and wounded spirits. Therefore "let us follow after the things that make for peace", and peace will be assured and maintained.

CONGRATULATORY.

In this issue our brethren are favoring us with some excellent articles on thanksgiving. We are indeed grateful for their thoughtfulness and kindness in supplying us with material of this kind for this special issue. We hope to be thus remembered and supplied for our December 15 issue, and also for January 1 issue. It is well these special days should be commemorated by suitable contributions and dissertations.

Then, too, we are grateful for contributions for other issues from time to time. In this way we develop latent talent and cultivate or use the gifts with which God has blessed us, and at the same time have the benefits of the best thoughts of our own people. Good "selected" matter is acceptable, but our readers enjoy our own productions best.

Then again, we are grateful that during the past six months our writers have avoided the controversial spirit in their writings. Writers may differ, but these differences may be expressed in a brotherly spirit in clear statements free from the spirit of controversy. Such articles are helpful and are read with interest. We all appreciate the thoughts of others, even though they differ from us, if expressed in the right way and evince a desire to know and believe the truth when it is discovered.

Finally, we feel a sense of gratitude in the thought that the material supplied us during the past several months has been a little above the ordinary, and this fact seems to be appreciated by our readers.

THE VALUE OF THANKSGIVING DAY.

We are fast approaching a time of year when men and women of the world look for-

ward to and plan for a dining room table groaning under its weight of victuals, delicacies and gastronomic concoctions, calculated to tempt the most jaded appetite. Some of the dishes planned will be good, wholesome food; some would put to the test the digestion of an ostrich. A very large percentage of the people of America will eat too much and the few days following the day of feasting will result in a financial harvest for the doctors of the land, coping with auto-intoxication, disturbed digestions and other results of over indulgence.

And yet it was not always so. Thanksgiving Day as such was given birth under much different circumstances than the satisfaction of an appetite. As in many other cases, similar in nature, man has subverted the real signifance of the day from a commemorative to a common use. The real start of the practice of the observance of Thanksgiving day was from decidedly different motives than this. The story of its beginning is so well known that it scarce needs repeating and yet we seem so easily to lose sight of the real meaning of the day that we must dwell on it again.

Let us look into the dim but triumphant past when a little band of Colonists after having braved the fury of the little known Atlantic for weeks, approached their goal in the new world. Behind them they had left homes and friends and loved ones and one can readily imagine the effect which the barren, rocky inhospitable New England shore had upon them as they approached it and prepared to land. They had left behind them all they held dear because of oppression which made life intolerable, so, renewing their vows and praying for protection and guidance they stepped boldly forward into a new world, new experiences, the first of a new nation. Their arrival seemed to be a signal for their trials to begin and we can only imagine the horrors of that first winter for as they stepped into a new and unaccustomed land they also were under vastly different climatic conditions and their clothing was woefully inadequate for the rigorous New England winter. Pestilence and disease and the unfriendly Indians in the surrounding forests killed off many of these stolid Colonists. They buried their dead and sowed wheat over the graves to hide from the Indians the real number of deaths so that the real weakness of the little band might not be known. All

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the time they were building homes for themselves when they were not chasing or repeling attacking Indian bands.

It was a bedraggled and woebegone group which met the approach of spring. Supplies were very low as was their vitality. Their number had been greatly lessened by disease and marauders. But their hearts looked above the difficulties which were behind them and forward to the liberty they craved. They befriended a few Indians who taught them to till and plant the harsh soil. They toiled hard through Spring and Summer and when the harvest time came an abundance of food was in their store houses.

Looking back at the disastrous winter and comparing it with the plenty which was now theirs their governor, William Bradford, set aside a day to be used in Thanksgiving to God for His goodness. The men of the colony shot wild turkeys and other game and with the friendly Indians the first Thanksgiving dinner was celebrated. And it was a day of real thanksgiving. They looked out upon store houses full to the bursting. They looked upon houses, schools, public buildings and churches hewn out of the virgin forests and protected against the harsh winter. They looked upon fertile fields, stretching on every side cleared by rough but strong and willing hands, and upon the face of the forest which was constantly being beaten farther back. They had learned how to live in the new climate and their hearts were happy that they need not undergo another period of helpless suffering. They had set up a simple form of government which with the help of the citizens made many

friends with the Indians. Schools were established and progressive programs of development were inaugurated. So it was with light and happy hearts they sat about the festive board with their friends. There was nothing they could have done to cement the friendship of the Indians so strongly as the participation in this feast. The best way for men to come to a complete understanding is to eat together and nothing is so revealing as this social exercise. Preceding the feast they had no doubt attended their church and ministered to the physical needs after the spiritual had been taken care of. The day was spent in thanksgiving and praise.

Of what value is the observance of Thanksgiving day to us? We live in a land in which there is an abundance of foodstuffs and always has been. We are at peace with our neighbors. We have entire freedom of religious practice. We have warm homes, and clothing to keep us warm. We have too much obtained too easily. If we had to wrestle mightily as did our forefathers for every bite we get to eat or for our clothing or our shelter and fight off hostile savages all the time then would we appreciate our blessings more. But since our lives have been made so easy for us we forget both the gift and the Giver and our Thanksgiving feasts are orgies of excess and suffering and over indulgence.

What shall we say then: shall we dispense with the feast on that day? By no means. To do so would be to remove a very valuable source for the promotion of friendship and good will provided the spirit with which the feast is approached is right. Under the right conditions this feast can be made very valuable to our Spiritual life. The event which is being commemorated should be kept in view and the true thanksgiving spirit should prevail as touching those items with which and in which we have been blessed. If we cannot attune our hearts to the out pourings of the Spirit, lifting our voices in praise to the "Giver of every good and perfect gift" we had much better fast instead. But if we can keep our minds upon the origin of this day and the reason for its start, realizing that although we have no difficulties such as our fathers had, we have all the more reason for being grateful, then will this day be an ever increasing value to our lives.

The need, therefore, is not that we abolish this wonderful customs, but that we

change our viewpoint. We should not abolish the custom of coming together to partake of the fruits of the earth. We do need to change our methods so that when we partake thereof we do not emulate a certain farm animal which has a bad reputation so far as table manners go. This period of festivity can drag us deeper into the mire or it can lift us higher with each observance, according as we worship God or our carnal appetites. Let us be careful or that which can be such great benefit may result in a greater curse.

O. L. S.

BE YE THANKFUL

As we approach this season of the year topics of this nature are more or less appropriate. It seems fitting and proper that as the season passes by and the harvest of the fruits of the earth has been gathered in that we should pause for a bit and look up with grateful hearts to the giver of all good gifts. Especially is this true when the season has been a fruitful one and we have received such a bountiful harvest that our cellars and storehouses, granaries and mows are full and overflowing with good things for man and beast alike. Then, too, it seems we should be especially thankful that our Heavenly Father has seen fit to provide such an abundant harvest at a time when there is so much want and destitution on the face of the earth.

It seems to the writer that upon a little thought, our subject would suggest three questions:

Who should be thankful?

To whom should we be thankful?

What should we be thankful for?

We shall notice these questions briefly. Our subject is "Be Ye Thankful". Now first, who does the "Ye" refer to? It is a common error with human nature to look at the other fellow and point out his needs, weaknesses, opportunities and responsibilities and overlook our own. This would be possible in this case I think when we take into consideration the teachings of the Holy Scriptures. On matters before us we have sufficient evidence to convince us that all men everywhere both great and small have great reason to be thankful. So, in the application of this subject, the writer would have the "Ye" to mean each and everyone of us. Indeed with all the needs, destitution and suffering amongst men on the earth at this time, there are very few but what

have something to be thankful for. Just a little reviewal of our past year of life would reveal to all of us many blessings for which we should feel deeply grateful. So let us each take this matter to ourselves.

To whom should we be thankful? As we notice this important phase of the subject we certainly ought not to overlook the many deeds of kindness and love extended to us by our neighbors and friends which have contributed to our welfare and happiness during the past year.

To such we surely ought to be grateful as possibly, when we stop to consider, we have not been as neighborly and helpful to others as we might have been and did not deserve the favors which they bestowed upon us. Yea, let us be thankful to those of our fellowmen who have lightened the burden of life for us. Then too, we should be thankful to the rulers of our land who have made it possible for us to "lead a quiet and peaceable life." When we taken into consideration the conditions existing in many of the nations of the earth at the present time, truly we have much to be thankful for, that we are so favorably situated.

Most of all, though, we should be thankful to Him who has made all things possible which we enjoy, who has created all things and "in whom we live and move and have our being", the Almighty God of the universe. When we pause to consider to whom thanksgiving should be extended it is without question our Father in Heaven deserves the "first fruits" and the choicest, the very best of which we are capable of offering. No doubt it was a subject such as we are dwelling upon that prompted the writer to pen the lines, "Praise God from whom all blessings flow", and indeed he is correct for there is no good thing that comes to man but what this Supreme Being, who is so great and powerful that we can not comprehend him and yet so merciful and easily entreated that, "As a father pitieth his children so pitieth he them that fear him", deserves the credit and praise for it all. Yes, let our thanks be extended to the Alpha and Omego, the beginning and the ending, the first and the last, the "Creator", God.

What should we be thankful for? We have already pointed out a number of things for which we should be thankful all of which are worth while and deserve mentioning. There are other matters, though, which the writer considers more vital, more

worthy of note for which we have greater reason to be thankful. Important as the temporal blessings are they are but a trifle when compared to the "Spiritual" blessings. While the temporal blessings are important and necessary to the welfare of this physical body which perishes, the spiritual blessings are necessary to the never dying soul of man. So we should be thankful that the door of mercy is still standing ajar. That our God has not as yet said, "It is enough," that pardon and peace are still within reach of the weary sin-sick traveler; suggesting to us the thought that our Maker is longsuffering, not willing that any should perish but that all might come to repentance."

I fear we do not appreciate this fact as much as we should else we would be more in earnest in gathering souls in, before the "door is shut," when mercy ceases.

Then too, we should be grateful for the everabiding "Spirit" which is continually striving to "lead us unto all the truth" and which strengthens, comforts and consoles us amidst the bitter trials and tribulations, without which our efforts would be futile and our hopes blasted. Yes, the "straight and narrow way" would be a hard way were it not for this heavenly comforter, the "Holy Spirit". Do we appreciate it as we should ? Then, too, let us be thankful for the "Angel of Jehovah that encampeth round about them that fear him to deliver them". Many are the narrow escapes that we pass through unharmed, which in these perilous times, suggest to us the deliverance of this "Heavenly bodyguard".

Many and varied are the blessings which come to us from above. For the daily food which we gather from the "Word", the "sweet hours of prayer", the "beautiful hymns we sing", the "joy we have looking for the return of our Lord". For those of like precious faith to associate and fellowship with, which we so much need in order to be obedient to the "Perfect Law of Liberty", working out our soul salvation with fear and trembling. For a church body that is striving for the "Faith once for all delivered to the saints", where we feel at home and to which we can contribute our means, talents and energies with a clear conscience as unto God. That by a careful consistent life we are able to maintain our integrity as a people of God in a world that is so Godless and sinful. For the promise we have from Jesus himself, no

matter how corrupt this world may become, "Lo, I am with you always, even unto the end of the world."

For all this our hearts should be lifted up with thanksgiving and praise continually. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. (Col. 3:15.)

L. W. B.

THANKSGIVING

D. W. Hostetler

Who cannot recall stories of the circumstances of the first day of Thanksgiving of the early Pilgrims? History tells us that of the one hundred and two emigrants that landed on the bleak and rocky coast of Cape Cod Bay in the winter of 1620, almost half died before the following winter fairly set in. And as we think of the present conditions, even in these financial reverses, we have a great deal more to praise God for than these early Pilgrims had. Yet they felt they had so much to be thankful for that they appointed a special day to come together and have a general thanksgiving.

Now I think it is a mighty fine thing for our nation to have a special Thanksgiving Day, on which to stop long enough to remember our Lord and praise Him for the many blessings we have received from His rich store house by His liberal hand.

David one time said, "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." And, "O come, let us worship and bow down, let us kneel before the Lord our maker". David's thought here is that we should really bow down and kneel before our God in praise and thanksgiving.

Now I think it would be well for us to stop a few days before this general Thanksgiving Day and take an inventory of all the Lord has done for us in the past year.

In the 65th Psalm David gives a splendid list of things the Lord has done in the last year. David, speaking of God, says, "Thou visiteth the earth and waterest it: Thou greatly enrichest it with the river of God, which is full of water: thou preparest the corn; when thou hast so provided for it, thou waterest the ridges thereof abundantly: thou settlest the furrows thereof with thy goodness; and thy paths drop fatness. They drop

upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys are also covered over with corn; they shout for joy. They also sing."

Because the Lord has thus visited the earth as stated in the above citation he would have us to "enter into his gates with thanksgiving and into his courts with praise," and to "be thankful unto him and bless his name." For "this also shall please the Lord better than an ox or a bullock." I think too, it is well for us to remember that these temporal things we possess are not our own, for, it is said, "the beasts of the forest are His, and the cattle on a thousand hills are His, the fowls of the mountains are His." And he says, "If I were hungry I would not tell thee: for the world is mine, and the fullness thereof." So after all, all these earthly possessions we lay claim to are not our own. We are only stewards and are responsible for the use we make of them.

This thanksgiving and praise is not all comprehended in coming together and getting on our knees and expressing it in words. We need to render service unto God for his love, mercy and kindness, and his great visitation with the many good things that make life happy.

We cannot do anything to repay the Lord for his many blessings, but we can render service to him, and to each other, and to our neighbors and friends as an appreciation for what he has done for us. Abou Ben Adhem breathed a worthy prayer when, upon failing to find his name among "those who loved the Lord", he said, "I pray thee, then, write me as one who loves his fellowmen."

Moses told Israel that when they got into the good land and had eaten and were full, then they should bless the Lord for the good land. He warns them against forgetting God by not obeying his commands and his judgments and his statutes. So, to disobey God or to neglect to obey his commands is but to forget him.

In our thanks giving and blessing and obeying him, we are but magnifying the Lord and exalting his name. In the Acts of the Apostles we read about the work they did, about Paul's preaching the gospel, and sinners being converted to God. They healed the sick and cast out devils and did many wonderful works. Thus they magnified God and exalted his name in service. So, if we obey and serve him,

the Lord would say to us:

"Blessed is the man that walketh not in the counsel of the ungodly.

"Blessed is the man that maketh the Lord his trust.

"Blessed is the man whose strength is in thee.

"Blessed is the man whom thou chasteneth, O Lord.

"Blessed is the man that heareth me.

"Blessed is the man that endureth temptation."

Pioneer, Ohio.

IN EVERYTHING GIVE THANKS

At this season of the year we always think of the things we have to be thankful for. No doubt we are thankful every day, but this is the special season for thanksgiving, and the more we can show our gratitude to God for his blessings the better we shall feel, and the better we shall be.

Of late years I have often thought that we are not as thankful for adverse blessings as we should be. They might be called "blessings in disguise", for such they are. We read of some who thanked God that they were counted worthy to suffer for Jesus. It does not seem that we are ready to thank Him for some of the things that He allows to come to us. If we were, we should not so often be heard grumbling or complaining, and calling some of His providences misfortunes.

Now I believe that the Apostle Paul meant just what he said in his Epistle to the Ephesians, and that he meant all he said in these words, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ". It will be well to notice carefully, and remember, that Paul says, "all things", not some things, the things that we want, that are pleasant. We need to consider these words, we need to have more faith in our Father than to allow ourselves to complain because He did not send us just what we wanted and asked for.

In Hebrews we have a passage that ought to make this clear to us: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yielded the peaceable fruit of righteousness unto them which are exercised thereby." A little earlier in the same chapter of Hebrews we have another sentence which should make us thankful for even chastening, for the words are: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

In John's Gospel we have a

reason given for the coming of the things that are unpleasant to the physical man: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

We read of the "peaceable fruit of righteousness" which comes to those who are exercised by chastening. Then we are told we are His sons and that He loves us. And then the final purpose of it all is made clear, He chasteneth us in order that we may bring forth more fruit. And that means, can only mean, good fruit, more fruit for Him.

We cannot but believe that these things are so, that in some way, not clear to us at the time, the unpleasant things which God sends or allows to come to us are for our highest good. It will be well to bear in mind always that what is most pleasant or what we most desire is very often not what is really best for us here and now, and much less so for the eternity which we expect to spend with the blessed in the hereafter.

Not one of us who has passed middle age but can look back and see how much he was disappointed in the past when he did not get what he desired, and how he complained because he did not. And yet I think that if we have really tried to serve the Master, if we have been ever ready to submit our will to His will, there is not one of us but can recall some happening which we complained about at the time and now thank God from the bottom of our heart that it did happen, that we did not get our desire when we so much wanted it. We have gotten far enough along the path to be less self-willed, less fault finding when things do not come our way.

So, while we are thanking the Lord as usual for the things that have come that we rejoice to have, let us not forget to thank him for the unpleasant things as well; for often they have done more to strengthen us and build us up in the faith than many pleasant things would have done. Everything that happens to us will be a blessing to us if we have faith and press on in the way, trusting the Father to show us the way that leads to Him. He makes it plain, until we begin to question His providences. When once we begin to do that, the way will grow dimmer the more we question His wisdom or His goodness.

At this season, and all through the time that we may yet live upon the earth, let us not forget to thank God ALWAYS and for ALL THINGS, even though some of them are

not joyous but grievous. If we find ourselves where we cannot do that, let us get down and pray as we never did before that God will crease our faith. And if we pray in faith believing, the blessing will come, and our will, our desire, will not conflict with God's.

G. M.

"WHAT THEREFORE GOD HATH JOINED TOGETHER"

J. F. Britton

We read in Genesis 2:7, "And the Lord God formed mon of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul."

So we see that man is both human and diving. The body is only the tabernacle of the soul, or as Job expresses it, "The spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4.) Hence, the body is the external or the tabernacle of the internal, the Soul. So when the body dies, the soul returns to Him who gave it. Hence James says, "For as the body without the Spirit is dead, so faith without works is dead also." (Jas. 2:26.)

And in like manner, the Scriptures teach us, that God's great ordained and creative plan of salvation is both internal and external, "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." (Rom. 10:10. "What therefore God hath joined together, let not man put asunder." (Mark 10:9.)

Therefore as it is true, that man is composed of body and soul, it is also true that the Scriptures are composed of the letter and of the Spirit, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jan. 3:5.)

Hence it stands to reason, and is psychologically true that God has embodied the letter and the spirit in the Divine Polity of salvation. And while it is possible for one to have the letter or form, and not have the Spirit, it is no more possible for one to have the Spirit and not have the letter or form, than it is possible to convey water without a vessel, or maintain a principal without a form. One may have a beautiful and splendid vessel, but if it is empty, it is void of any contents. Likewise it stands to reason and is logical that the letter and the Spirit are correlative and inseparable in

God's Divine Polity of salvation. And, "What therefore God has joined together, let not man put asunder."

Therefore, by reason of the Divine authority invested in Jesus, "The author and finisher of our faith", He said, "And I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Lu. 22:29-30.)

"Kingdom", implies and denotes a constitution to govern its general welfare, and by laws to maintain and conserve her principles and virtues.

The reader should note also, that Jesus said, "That ye may eat and drink at my table in my kingdom." This infers that there is a Spiritual service in the Kingdom of Christ, in which His people can hold fellowship and commune with Him, and with each other. Praise His Holy Name. Hence our Text says, "What therefore God hath joined together, let not man put asunder."

Jesus with a burning interrogation said, "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh evil". Matt. 12:34. And with propriety we can say, "And the hands move and the life is directed".

No wonder that Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven. into the kingdom of Heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity". Matt. 7-21-23.

Thus we see the fallacy and seriousness, of going counter to God's eternal word, that changes not. It should be carefully considered that the class of folks that Jesus refers to in the lasts Scripture quoted, are a closs of enthusiastic Church workers. No doubt they are leaders in the "World's Great System", that is teaching and preaching a mutilated Christ and a fragmentary Gospel, and in so doing, they are wresting the Scriptures to their destruction. It is no wonder that Jesus denounces and turns them down as workers of iniquity.

Now, then, the burning question arises, what is the

status and conclusion of this subject. Jehovah, in His divine wisdom, devised that man be created with body and soul, and be endowed with wonderful possibilities. And whereas, Jehovah has devised that Jesus should be incarnated, and born with a body and Spirit, in human form. But empowered with great and marvelous powers, that enabled Him to say, "The words that I speak unto you, they are Spirit, and they are life". Jno. 6:23.

And by virtue of His Divinity, the Gospel is composed of the letter and of the Spirit. For, "In the beginning was the Word, and the Word was with God, and the Word was God". Jno. 1:1. The 14th verse reads, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth".

And by virtue of the executive authority invested in Jesus, He said to his Apostles, just before he ascended to Heaven, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth". Acts 1:8. Which implies and means, that his Apostles were to teach and preach, "All things whatsoever Jesus had commanded them", and then comes the promise, "and, lo, I am with you alway, even unto the end of the world".

It follows then that it is both logical and reasonable, that the whole Gospel is to be taught, with all its doctrines, ordinances and commandments as a means to an end. And that end, is salvation for lost souls. Therefore it is, only preposterous, and worse than fallacy, for man to assume that he can, without immunity, separate and "put asunder to what God has has joined together". Amen.

—Vinenna, Va.

THE KEYS OF THE KINGDOM

J. H. Beer

Matt. 16:19. A few thought on the keys of the kingdom, and their binding and loosing power, Augustinus Dean-cona printed without title, page or pagination, Question 6, on an appeal of the decisions of the Pope. . . . . No one can appeal from the Pope to God. As no one can enter into the consistery of God, without the mediation of the Pope, who is the key bearer and the door keep-

er of the consistery of eternal life.

What did Jesus mean when he said to Peter I will give unto thee the keys of the kingdom? Let us notice what Peter did in his teaching, Acts 2:37, 38, when Peter preached that powerful sermon on the day of Pentecost, telling his hearers that they were guilty of the Crucifiction of Christ. They were convicted in their hearts and said what shall we do? They realized the awful sin they were guilty of.

What keys did Peter use? He was invested with authority. (Matt. 28:19, 20; Acts 2:38.) Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to them that are afar off even as many as the Lord your God shall call. What promise? The remission of sins to those who have repented and are baptized. These were some of the keys that Christ gave to Peter that permits penitent sinners an entrance into the kingdom. When Christ spoke to Peter, he used the plural, keys.

To illustrate the meaning of the keys: In my boyhood days I went to school one morning earlier than usual. I saw a book laying on the teachers desk. I examined this book. The title was the Key to Brooks Arithmetic. It contained every problem worked out and explained giving the correct solution and answer to the problems we had in our arithmetic minus the solution.

This illustration and key to my mind illustrates what Jesus meant when he said to Peter, I will give to you the keys of the kingdom. Jesus evidently taught the disciples upon what conditions men's sins would be remitted, and on what conditions they would be retained. (Mar. 16:16.) Christ did not mean that Peter or an elder or a preacher or a pope, had the right to give a writ of indulgence to members of his church militant or his kingdom to commit sin. The binding power is the acceptance of the conditions of salvation, the loosening power is the rejecting of it.

There is not as many ways to get into the kingdom as some people would have you believe. Does Peter's teaching on the day of Pentecost agree with Christ's teaching? Let us see: John 3:5, Verily I say unto thee except a man be born of water and of the spirit he cannot enter into the kingdom of God. In the above man is the subject connected

with its antecedent by the reasoning conjunction except, a man, the indefinite article, may be applied to any man.

The two prepositional phrases shows two distinct articles to bring man, the subject, into the promise of life. These two phrases are connected by the copulative conjunction and making them of equal rank and order as the modifier of reborn, the phrase, of water, precedes the phrase, of the spirit.

Peter taught that baptism preceded the gift of the Holy Ghost. (Acts 2:38.) Christ taught that the birth of water preceded the birth of the Spirit. Some teach that this first phrase, of water, to mean spirit and try to evade a literal water birth (baptism) that would leave man without anything to do to show his willingness to come into the promise of life. If Jesus did not mean what he said why didn't he say what he meant?

Denton, Md.

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* **Sunday School Lesson** *
* **Assignment—1931-32.** *
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For Sunday, Nov. 22—Matt. 13:33-58.

For Sunday, Nov. 29—Matt. 14:1-22.

For Sunday, December 6—Matt. 14:22-36.

For Sunday, December 13—Matt. 15:1-39.

For Sunday, December 20—Matt. 16:1-21.

For Sunday, December 27—Matt. 16:21 to Matt. 17:14.

Christmas lesson—Luke 2:1-20.

You have probably seen by the papers that the people of this county have voted to have race tracks with gambling, it being a matter that is left to the counties to decide. Our little precinct had but seventy-one votes on it, and forty-eight of them voted in favor of gambling. Some of the church people were strong for the gambling part. There is no reason why they should not be, when they favor bridge parties and such things to keep up the expenses of the church. That seems to me to be one of the signs of the times to which we should pay heed. The falling away has come to such an extent that a church member can do anything he wants to and still be a member; note that I do not say he can be a Christian. It is time most members were getting rid of their particular brand of Christianity and getting back to Christ, for they

are on the devil's highway. (Extract from a letter of recent date.—Ed.)

NEWS.

Englewood.

On September 5, 1931, Englewood Church began a two weeks' revival meeting with the assistance of Bro. A. G. Fahnestock of Brunnerville, Pa. Although it was a very busy season for this section we had good attendance and interest throughout. Our brother gave us sound doctrinal sermons that were instructive and edifying which caused folks to think seriously and weigh matters carefully.

Many homes were visited and at each we received a warm welcome. We feel much good is yet to come as a result of our brother's efforts. As a direct result of this meeting nine were received into the church from the Church of the Brethren and a number of others are weighing the cost.

We are gradually gaining the confidence of the folks in this community and the outlook for continued growth and prosperity is good.

On October 8, 1931, our regular quarterly council was held at which time the report of our visiting brethren was heard and we were encouraged to know that the membership was found in the faith at peace and willing to labor on in the cause. At this time preparation was also made for our coming communion. Several minor items were taken acre of, some admonitions were given and one disorderly brother was disfellowshipped.

As a result of some complaints coming in from the visit the church at this time decided in order to maintain our influence in the community and minimize offenses, that all those wishing to partake at our communion services shall line up to the decisions of Annual Meeting in dress and general appearance. A suggestion came in from the visit too that our sisters wear the same make of dresses.

We are very much encouraged to see our members take so keen an interest in trying to build up the cause in this community and are grateful to our neighbors and friends for their kindness toward us.

L. W. Beery, Clerk.

Mountain View Congregation. Mesa Co., Colo.

We held our quarterly council on September 26. We changed the time of our quar-

terly council from the last Saturday of each quarter to the second Saturday of the last month of each quarter so will not elect officers until the next meeting.

We were made to rejoice recently when one more dear sister was added to the church by baptism.

Mrs. Viola Weaver,
Fruita, Colo.

District Meeting of District No. 3.

The Cloverleaf congregation of near McClave, Colorado, began their series of meetings September 27 and was followed by the D. M. of District No. 3, October 10, 11 and 12. All day services on Saturday with intentions of our communion in the evening, but owing to the stormy weather and a temporary tent borrowed for the occasion, we postponed the communion until the following evening.

On Monday, the 12th, was the D. M. proper, with delegates from all churches in district except two or three from Missouri, a good representation from Iowa and Kansas, also from Grand Junction, Colorado.

We enjoyed rich spiritual sermons from our ministers who were present. Our dear Bro. Rowland Smith, was very ill when the meetings began, and passed away on the morning of the 12th. Our loss is his gain. Bro. Smith was a faithful young minister, and his services will be much missed in the Cloverleaf congregation.

I believe the meeting closed with the impression that we each must work with our might until the Lord calls us home.

Sister Ardus Roesch,
McClave, Colo.

Ridge, W. Va.

We, thet members of the Ridge congregation were very much pleased to have with us our elder, P. P. Snyder, from Oakland, Maryland, in a series of meetings commencing October 10 and continued until the 18th. Bro. Snyder preached each evening during the week. Song service began at 7:00 o'clock, preaching at 7:30. The meeting was well attended with a filled house almost every evening and some outside which could not find room inside. Bro. Snyder is an able speaker and did not shun to declare the whole counsel of God. He preached strong Gospel filled sermons, which was not in vain.

Three young members from the Church of the Brethren signed up with us, and one young sister by baptism.

We pray God's blessing

upon them that they might live more close to the teaching of his word.

Saturday, the 17th, we surrounded the Lord's table. We believe this to be one of the most spiritual Love Feasts we have ever had.

On Sunday morning, the 18th, we met for Sunday School after which Bro. Snyder gave us another encouraging sermon. These meetings make us feel very much built up and encouraged. We ask an interest in the prayers of all God's people that we may still prosper.

Grace M. O'Brien,
Antioch, W. Va.

Bryan Church.

We, the members of the Bryan Dunkard Brethren Church, met in regular quarterly council on Saturday, October 3, at 1:00 o'clock.

Bro. Jacob Ahnor opened the meeting by reading the 12th chapter of Romans, and gave us very good instructions.

The deacon brethren gave their annual report They reported all in love and peace.

On October 10th Bro. J. P. Robbins of West Milton, Ohio, began our series of meetings. Each sermon was inspiring, and food for the soul. Bro. Robbins preached the word and am sure that much good will result from it, and may the Lord bless Bro. Robbins in this work.

On Saturday, October 17th, we held our Love Feast. There were forty-five surrounding the Lord's table, and we had a wonderful spiritual meeting. Seven ministers were present with Bro. Robbins officiating.

We were made to mourn the loss of our dear Bro. Frank Hire, who died suddenly the morning of our Love Feast, who worked so earnestly with us.

We ask an interest in all your prayers that we all may hold out faithful.

Velma Sponsella,
Sherwood, Ohio.

Northern Lancaster County, Pennsylvania.

We, the Northern Lancaster County Dunkard Brethren, held our Love Feast on October 25th, beginning at 10:00 o'clock A. M. We were highly pleased with the representation. The ministerial force from the other congregations consisted of Elders, J. A. Miller, J. L. Myers, T. C. Ecker, Arthur Rice, W. A. Cocklin and J. L. Royer; Ministers, Harry Smith, Geo. Bowers, Benj. Lebo, Chas. Ness, Robt. Cocklin and Jacob Gibbel. Twelve ministering brethren and six deacons.

In the evening sixty sur-

rounded the Lord's table and partook of the emblems of the broken body and shed blood of our Lord. Elder Arthur Rice officiated.

We pray that God may richly bless these afithful brethren and sisters for their coming, even to the extent that they may return again as opportunity may present itself.

A. G. Fahnestock,
Brunnerville, Pa.

Lower Cumberland Congregation.

The Lower Cumberland congregation held their Love Feast in Mechanicsburg on Saturday and Sunday, October 17 and 18.

Beginning on Saturday morning at 10:00 o'clock, we had the following visiting brethren with us, Elders D. S. Flohr, T. C. Ecker, A. B. Rice and Ministers, A. G. Fahnestock and J. D. Gibble. They all gave us good messages from the word of God. About seventy-five surrounded the tables in the evening.

Mrs. Ruth V. Lebo,
R. R. No. 7,
Carlisle, Pa.

NOTICE.

We, the Pleasant Ridge congregation, will hold our Love Feast November 14.

All day meeting beginning at 10:00 o'clock. Everybody is invited. Come and worship with us.

Loma Cook, Sec'y,
Montpelier, Ohio.

POEMS

THIS MOMENT

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm or sin.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when he stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.
—Selected.

THROUGH DEATH TO LIFE.

The star is not extinguished when it sets
Upon the dull horizon, it but goes
To shine in other skies, then reappear
In ours, as fresh as when it first arose.

The sun dies not, when the shadowing orb
Of the eclipsing moon obscures its ray;
It still is shining on; and soon to us
Will burst undimmed into the joy of day.

The lily dies not, when both flower and leaf
Fade, and are strewed upon the chill, sad ground;
Gone down for shelter to its mother earth,
'Twill rise, rebloom, and shed its fragrance round.

Thus nothing dies, or only dies to live;
Star, stream, sun, flower, the dewdrop, and the gold;
Each goodly thing, instinct with bouyant hope,
Hastes to put on its purer, finer mold.

Thus in the quiet joy of kindly trust,
We bid each parting saint a brief farewell;
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

Softly within that peaceful resting place
We lay their wearied limbs and bid the clay
Press lightly on them till the night be past,
And the far east give note of coming day.

The day of reappearing! How

it speeds!
He who is true and faithful
speaks the word.
Then shall we ever be with
those we love—
Then shall we be forever
with the Lord.

The shout is heard; the an-
gel's voice goes forth,
The trumpet sounds, the
dead awake and sing;
The living put on glory, one
glad band,
They hasten up to meet
their coming King.

Short death and darkness!
Endless life and light!
Short dimming, endless
shining in yon sphere,
Where all is incorruptible
and pure;
The joy without the pain,
the smile wtihout the
tear.

—Selected.

Life is uncertain, death is sure. Have you wounded anyone today? Make haste to be forgiven; you, or the one you have wronged today may not be here tomorrow.

It has been said that satan trembles when he sees even the weakest Christian on his knees. How much do we make him tremble?

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE FUNCTION OF THE CHURCH.

The function of the church means its pupose, office, work, use and design. The church as we use it in this writing, means the collective number of God's children on earth and in heaven, for the past, the present and the future. Paul defines it as the house of God, the pillar and ground of the truth.

As to its design, purpose and use it is a light bearer, because it is composed of "children of light, who are supposed to be reflectors of of the true light. Our relation to Him who is "the light of the world", is similar to that of the moon, the lesser light to the sun, the great luminary of the universe. The moon has no light of its own. It merely reflects the light of the sun. So our light is a reflection of the Son of righteousness who "hath shined in our heart, to give the light of the glory of God in the face of Jesus Christ" and so Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven". "For ye are the light of the world."

This being true, it follows then that if this old world of darkness is to be lighted up with the glory of God, it must be done by his children, and since the church is the "pillar and ground of the truth", it is suposed to be the support and the stay of the truth, a conservator of the truth, a custodian of the truth and it is the truth that gives the light, for "the entrance of thy word giveth light". The church is also to be a message bearer. And so he said, "Go into all the world and preach the gospel," for "this gospel of the kingdom must be preached in all the world for a witness to all nations". The greatest and most responsible work therefore, of the church, is to carry the gospel to others, to the four corners of the

earth, to mankind everywhere. The importance of this work is shown by the fact that "the gospel of Christ is the power of God unto salvation to everyone that believeth". For "when in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe", and they cannot "believe on Him of whom they have not heard and how shall they hear without a preacher, and how shall they preach except they be sent out"? So then the gospel must be carried and the church is entrusted with this important work.

Many are being sent, others are going, and the work in some small way, is going on. can help in some way.

True, all cannot go, but all

"If you cannot sing like angels;
If you cannot preach like Paul;
You can tell the love of Jesus,
You can say he died for all."

Then too, the church is to be the custodian of the Oracles of God. Jesus said, "I have given them thy words and they have received them", and Paul said, "God who at sundry times and in divers matters spake in time past unto the fathers by the prophets hath in these last times spoken to us by his Son".

Then if the church is to fulfill its mission, it must see to it the gospel in its fullness, is carried to the peoples. Care must be exercised in selecting those who are to be the message bearers. Those sent should be God sent. For "he that is sent of God speaketh the word of God." To volunteer, or to be merely sent, one may fall far short of this qualification. Failure of this qualification may be lacking in many important considerations. Under this head may be included all the ordinances, commands and special duties of the gospel. These must be preserved intact and recommended, expounded and taught to the people, and maintained as part of our religious code.

The church, above all else, is entrusted with this important duty, and to fail here is to fall below its sacred trust, and to jeopardize her approval of God and the salvation of many precious souls. For like priest like people is just as true as "like people, like priest".

The church then should not only preserve the gospel in its entirety but see to it that its message bearers preach it in its fulness. For failure here can never meet divine approval, but will most certainly work disaster.

Finally, to fill its mission and purpose in the world the church must exemplify humility and the simple life. "Humble yourselves therefore under the mighty hand of God that he may exalt you in due season", for "he that humbleth himself, shall be exalted, and he that exalteth himself shall be abased. Pride and arrogancy are diametrically opposed to the spirit of Christ and his word.

"Be not conformed to this world, but be ye transformed by the renewing of your mind." The mind must be renewed. "For to be carnally minded is death." The carnal nature is with us to stay, it cannot be changed, but must be "kept under", for "in me, that is, in my flesh, dwelleth no good thing". And with the carnal nature kept under and carnal mind removed and substituted by the "mind of the Spirit, the Spiritual mind, it then becomes easy to conform to the mind of the Spirit, or to be transformed from a life of carnality to a life of spirituality. Then we shall not want to "fashion ourselves according to our former lust in our ignorance". Then we shall not want to adorn ourselves with outward adornment, but with the hidden man of the heart, a meek and quiet spirit, manifested by good works and the "fruit of the Spirit, love, joy, peace long suffering, gentlenes, goodness meekness, temperance and faith", for "against ssuch there is no law."

RANDOM, THOUGHT AND EXCUSES.

J. H. Beer

Did you ever have anyone meet you with this objection for not wearing the plain bonnet and prayer veil, because they are man made? They seem to think that is a strong argument. Let us look at it a little and see. I only remember of one time where man was clothed with garments that were not man-made (Gen. 3:21). Perhaps you have some other in view that is not man-made, that you want to wear in place of the plain bonnet and prayer veil.

Let us see if that is the real reason, when I speak of man-made garments, I mean things that are worn by both men and women. I do not know of any garments or things that men wear today, that are not man-made, do you? Shoes, stockings, shirts, pants, dresses, sweaters, hats, caps, vests, coats, rings, bracelets, beads, pearls, are all fashioned and made by man, you can go

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over the whole catalog of things, they are man-made.

You say you do not wear the plain bonnet because it is man-made, and as you profess to be a Christian, you are to get something to take its place that is not made by man. To do otherwise, shows your argument is only an excuse.

Let us notice how it usually goes when the plain bonnet is laid aside. They go to the millinery shop and get a fashionable hat. It may be plain at first but it won't stay that way long, and it represents nothing but worldiness. It is not only man-made but it is designed by the fashion makers who are leading the world in fashions.

You object to the plain bonnet that Godly men and women have decided on and accepted in council as fitly representing modesty and plainness, as well as separateness from the world, and accepted the worldly standard. Your change shows the real cause was not because it was man-made, as you have replaced an article that is entirely worldly, rather than accept the thing Godly men and women have decided on as being in harmony with God's word. (1 Peter 3, 1-6, 1 Tim. 2, 9-10, Rom.. 12, 1-2.) And you accept without protest what worldly men fashion makers have designed.

Some have trouble to know just when to wear the Prayer covering. Let us notice 1 Cor. 11:5. "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head.

Two things are specified, Praying and Prophesying, to my mind that is specific, every time you pray your head should be covered. Every time you prophesy your head should be covered, whether you pray or prophesy once a

day or ten times a day, each time requires you to have your head covered, tc do otherwise, you dishonor your head and lose power (V. 10). For this cause ought the woman to have power on her head because of the angels.

Circumstance that occured a few years ago, Bro Jasper Barnthouse was in a city of several thousand population; a fashionable woman came to a store and asked the merchant for credit on a bill of goods, the merchant told her they were doing a cash business and refused her credit. Before she left another woman came in and asked the merchant for some goods on credit, saying they were disappointed in getting their money; the merchant said to her, "you can get what you want". The first woman was still in the store, she said to the merchant, "I thought you were selling for cash only". The merchant pointed to the second woman and said, "do you see what that woman has on her head"? She had on a prayer covering. He said, "that means cash to us". I do not mean we should use sacred things for temporal gain only. Did this sister have any influence and power by being consistent? Let your light shine, your influence may lead a precious soul into the light and truth of God's word.

THE MARK OF THE BEAST.

By Chas. M. Yearout.

Read Revelation thirteenth chapter.

The beast that rose up out of the sea, having seven heads and ten horns and upon his horns ten crowns, and upon his heads the name of blasphemy (Verse 1) was imperial or pagan Rome. The Seven Heads represent seven mountains upon which the seat of government stood. The ten horns represent ten kings. (Rev. 17:9-12.) One of these heads was attacked by an invading army and conquered.

The second beast that come up out of the earth, having two horns like a lamb and spake as a dragon (Verse 11) was semi-spiritual Rome, or the Romish Church. It is an indisputable fact, that the Romish Church did exercise the power of pagan Rome. She made kings and beheaded kings; swayed and executed Civil and International Government.

During the reign and supremacy of the Romish Church; it was ordered that all, both small and great, rich and poor,

free and bond, should receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast. (Verse 16-17.) The reign of this semi-spiritual power lasted for about twelve hundred and sixty years, and during this time they established inquisitions in Spain and in other countries presided over by the long robed priests and bishops and many thousands were tortured and put to death in the most excruciating manner that fiends and devils could invent. For no other reason than that they did not belong to this church, or did not have the mark of identification with this beast. Thousands of the true consecrated followers of Jesus were put to death by these sanctimonious long robed priests and bishops, because they would not give up their faith and trust in the Blessed Christ.

Please observe that this mark was in the right hand or in the forehead. Oath bound secret societies can tell you what that means. The knowledge of its secrets and workings is in the head, and the mark or sign of identity is in the grip of the hand. This mark was simply an index of their union or identification with the church of Rome, which in many respects was an image of Pagan Rome.

Where did our evergreens and Christmas trees in the celebration of Christmas originate? Many things that are highly prized today by the churches are relics of paganism.

Christians refused to worship the beast or receive the mark of the beast in their hands or in their foreheads. (Rev. 20:4.) All who received the mark of the beast were lost and will not be present at the resurrection, nor reign with Christ during the millenium. (Mark: A visible sign by which anything is known, impression, evidence.) The Christian also has a sign of identification, the servants of God are sealed in their foreheads; "and his name shall be in their foreheads. (Rev. 7: 3; 22:4.) Those that are thus sealed and have His name in their foreheads have God's approval and protection as His children and are identified with His Family.

Only those who were identified with the beast had his mark, understood his machinations and workings. However many of those who were identified with the Romish Church had but little if any knowledge of what she did. Ignorance of the masses was one source of her success.

In order to live a Christian life, we should study God's Word and base our faith and hope on what is taught therein and not follow the teachings of men. In the teachings of men, we have Mystery Babylon complete.

The people that are taught of God, obey Him and follow Jesus and are not branded or marked by the doctrines and teachings of men.

Santa Cruz, Calif.

WHY HAVE ANNUAL CONFERENCE?

By J. A. Leckron.

The heading of this article is put in the form of a question, and it is a question in the hearts and minds of many in the Church today who want to see the Church grow and prosper, not necessarily in numbers, but in Spirituality, and in grace and knowledge of the Truth as it is in Christ Jesus. The question could be answered in a very few words, but it seems it takes a great amount of words, and argument these days to convince some people and especially those who do not love the Church enough to do her commands without question. Why go to the expense and use our time and go to Annual Conferences or any other Conference, as far as that is concerned and then come home and violate the very thing that was made a decision? Now, I think I can hear someone say, that such and such a decision is not right. Well, now let's see; did we not all make a vow when we came into the Dunkard Brethern Church, that we would hear the Church? Did that vow mean that we would hear the church just as far as each of us as individuals thought about the decisions? I say no. And whenever I am not willing to hear the Church in all her decisions, then that moment I have no right to call myself a member of the Church, because I have let my pet idea separate me from the Church.

Paul says in 1st Cor. 3:1 to 4 inclusive, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto the babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet, are ye able, for ye are yet carnal; for whereas there is among you, envying and strife and divisions; are ye not carnal, and walk as men. For one saith, I am for Paul; and another, I am of Appollis; are ye not carnal?" Now, it would not seem quite so bad, if it were not that we have this

carnality spoken here; in some of the supposed leaders of the Church today, who are seemingly bent on having their own way regardless of what the decisions are, and, of course that causes strife and division, because they are carnal. Now, let's see what Paul says in Romans 8:35. "Who shall separate us from the love of Christ, shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword." And then take verses 37, 38 and 39, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death nor life, nor angles, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creatures, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Now, is it not reasonable for all who are loyal to the cause of Christ and his Church, to pray for more Elders like Paul, that always stand for the right regardless what others may say. And if we all had the mind of Christ like Paul had, then we would be like Christ, whether we were Elders, Ministers, Deacons or the Layity, then we would be all one in Christ Jesus and what a wonderful and powerful Church the Dunkard Brethern Church would be. But Satan transforms himself into an angel of light. (See 2nd Cor. 11:13-15, and gets behind the sacred pulpit. (Read the 2nd chapter of 2nd Thess.) Now, let's go to 1st Tim. 4:1. "Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." And in 2nd Tim. 3:1-7, we have. "This know also, that in the last days, perilous times shall come, for men shall be lovers of their own selves, coveteous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." And in 2nd Tim. 4:3-4, we have. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." Now, my dear readers, do you not think we are living in the last days. Now, to be honest, would it not be better for every member of the Dunkard Brethern Church to get right down to business, and say, from now on we are going to do just what the church wants us to do and, if we feel like we cannot live up to the rules and regulations of the church,

why not be honest and get down and out where we belong. Having our names on the church register will never save us, so why play religion. (See James 2:10.) "Whosoever keepeth the whole law, and offend in one point, is guilty of all." That shows that we may do all that is required of us in the Bible and in the church, but if we do it because we have to do it, we might as well not do it at all, so we must cultivate a desire to do the things that are right because we love to do that which is right and pleasing in the sight of our Heavenly Father. In the first place, we have no business to make rules and regulations that we do not expect to enforce, and now I would like to put something up to all, and that is this: In Polity Book 12, Section 1, it says—"That the sisters attire themselves in plainly made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the head dress, and the hair worn in a becoming Christian manner." Now, to be fair, can you see why we enforce number 3 and not number 1. We are not finding fault with the Polity, we are finding fault with the different enforcement. You all know what would happen with the sister that would not lay away her hat and put on the bonnet. We are in favor of enforcing every decision or repeal it. What good would our laws of our land do if they would only enforce a few. Well, we would soon have a nation of everybody do as you please, and thats what some people in the church like to do, do as you please, and that creates a disturbance. Why did we come out from those that were not walking in the right direction anyway. If we came out for Christ and his Church, then, let us be men and women, and stand for the things that are right and pleasing in the sight of God. We know we will be persecuted more when we stand for right, but why are we not like Paul, and say that we are persuaded that nothing is going to separate us from the love of Christ and his Church. Pray for us in the Plevna Church that we may always stand for Christ and his Church.

Greentown, Indiana.
R. R. No. 2.

THE GOSPEL OF CHRIST.

A. B. VanDyke.

In Rom. 1:16, Paul declares, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation

to every one that believeth; to the Jew first and also to the Greek."

And many of us flatter ourselves with the same idea and make our claim loud and strong. But alas, are we ready to suffer with Him and endure hardness, as a good soldier of Jesus Christ.

The gospel of Christ teaches the exclusion of all profanity. (Matt. 5:33-38.) And teaches that we must give account for every idle word in the day of Judgment. (Matt. 12:36.)

Again, the gospel of Christ teaches by example and precept, that His followers should observe the ordinance of feet washing as a church rite, to have part with Him. Again the gospel of Christ teaches the sanctity of the home and makes fornication the only legal cause for putting away the companion and to put her away for any other cause than fornication, causes her to commit adultery. but does not open the way for divorce and remarriage. Everywhere in the New Testament that divorce and remarriage is referred to, it s spoken against. Jesus talking with the woman at the well, said, "Thou hast had five husbands, and he whom thou now hast is not thy husband". And Paul's only remedy after separation, is to become reconciled to the companion, or, remain unmarried. (I Cor. 7:10-11.) And it is not in our province to say what shall be to the one-seventh of our fellow countrymen, this is God's order. and man should not tamper with it. But it is in our province to keep ourselves from adultery. And the gospel of Christ makes it plain, that who soever marrieth her that is divorced doth commit adultery. (Matt. 5: 19-9—Luke 16:18) To this Paul agrees, by the Spirit of the Lord as we see in Rom. 7: 2-3 and 1st Cor. 7: 19-11. Though much teaching has been done, and is being done, contrary to the teaching of the Gospel of Christ on this subject, bringing shame, sorrow and distress to many homes and to the church and confusion in the world. I am glad that through the leading of the Holy Spirit, our conference ruled on this question as it has. Again, the gospel of Christ teaches we cannot serve the Lord and the world. (Matt. 6:24.) "No man can serve two matsers, for either he will hate the one and love the other; or else he will hold to the one, and despise the other.

Ye cannot serve God and manmmon. (Mark 8:38.) Jesus says, "And whosoever therefore shall be ashamed of me in this adulterous and sin-

ful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father, with the Holy Angels."

How sad if we shall be turned away from the presence of our Lord in the day of reckoning because we have failed to keep His sayings.

Ashamed of Jesus, can it be,
That we poor creatures
Fail to see,
How much we need the
Savior's care;
And strive that we His
Glory share.

SOME LITTLE WORDS WITH BIG MEANINGS.

By J. F. Britton.

The words **Bad** and **Sin** are very small words but are synonymous in character and abound in nefarious meaning and unspeakable consequences. A disease germ is a little thing, but will inoculate the whole body with a deathly malady. Hence, a little sin, and a bad habit has often ended in a premature grave and a Christless eternity.

The words **God** and **Law** are little words, but who can comprehend the immensity of their meaning and consequences? Three letters, G-O-D, spell God, the Supreme and Omnipotent Creator of this vast universe, by the word of His power, who also is the origin and author of life, light and power, and who said, "Let there be light; and there was light", and He, who breathed into man's nostrils the breath of life; and "man beame a living soul".

Yea, God, by virtue of His omnipotent genius and wisdom, has inaugurated the little word **Law**, which rules and governs the sun, moon and stars, and functions through Nature, and the various realms of this world. Therefore, it stands to reason and is logical that the most profound attribute of God is His law.

Relaive to Christ, we read, "In the beginning was the Word, and the Word was with God, and the Word was God", * * * "And the Word was made flesh, and dwelt among us (and we beheld His glory as of the only begotten of the Father), full of grace and truth." Hence, the Word of God is active and animated with the executive functions of God. And, as the Word of God and the Law of God are correlative and inseparable, why should poor finite man in his depravity and limitations, aseume to change the Word of God, which is the Law of God?

And is the Law of the Lord a plaything that man can

bandy back and forth as we would a toy? This trifling with God's Law, and wresting and making it mean anything to suit the fantasical opinions of men, are depreciating and invalidating the faith of thousands of good people in the Gospel of our Lord, Jesus Christ.

No human genius has ever brought forth any invention that has not been improved and made better, but the Law of the Lord has never been improved, because it is perfect, without flaw or defect, and, like its author, infallible. Hence, it is called the Law of righteousness. Therefore, He saith, "Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom." (Heb. 1: 8.) And so, the Law of the Lord is from everlasting to everlasting, the unchangeable decrees, the same yesterday, today, and forever. "The Law of the Lord is perfect, converting the soul."

No wonder when the people saw the manifestations of the curative and restorative powers of Christ they "Were beyond measure astonished, saying, 'He hath done all things well: He maketh both the deaf to hear, and the dumb to speak'." (Mar. 7:37.) Yes, what God does through His ordained agencies is well done.

No wonder that the Apostle Paul cries out from the very depths of his soul, saying, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? Or hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:33-36.)

O God, breathe upon thy people and quicken their visions, so that they may see the beauties of holiness in thy Law. Amen.

—Vienna, Pa.

OUR PEACE.

Grant Mahan.

More than nineteen hundred years ago a message came from heaven to earth, and it was: "* * * on earth peace, good will toward men." Though these words were uttered so long ago, we cannot see much peace on earth, nor is there as much good will among men as there should be. From what we read in the New Testament we must conclude that the words do not mean and do not say that

there will be this peace among men; for there are to be great wars even until the end, and the greatest near the end.

The coming of Christ made it possible for peace to exist among men, but not without men doing something to help make it a reality. God did His part, and left man free to do his or to leave it undone; and it seems that man in general has chosen to come short in this. He does more to bring about war than peace, and very often shows more ill will than good will. And that is why the world is in the condition it is today—wars and rumors of war; revolution seething among hundreds of millions of the earth's inhabitants; governments are being overthrown, and we do not know what a day may bring forth. And all this because man has taken his own way instead of God's in settling differences. Hatred has taken the place of love; and this not only toward enemies, but toward brethren in the same church. How could there be peace and good will under such conditions?

While peace was made possible on earth, it was not promised that it should come about during this dispensation. Peace was made possible to the individual as well as to the world; and it is the individual's fault if he does not enjoy that peace, just as it is the world's fault that it does not enjoy it.

Jesus said, "These things have I spoken unto you, that in me ye might have peace." Writing of Christ in Ephesians, Paul says, "He is our peace." In Romans he says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Men can, and do, get along and manage to get pleasure out of life without being at peace one with another; and many of them go through this life and reach the end of it without knowing what peace with God means. But they still have to give an account and receive their reward, and when the verdict is given they will find it against them, and themselves outside of the gates which lead into the city where all is peace eternally.

Now is the time to make sure of enduring peace, the peace that can come only from being right with God, for He is the only one who can bestow it. We are too much inclined to defer the duties of today to a more convenient season, which season so often never comes: now is our time; we shall never have a better time, possibly never another quite so good as the present. The first words of Jesus to

His assembled disciples after His resurrection were "Peace be unto you." And a week later, when He came again, His words were the same, "Peace be unto you." Only a few hours before His death He said to them, "Peace I leave with you, my peace I give unto you." It is a gift, and it comes from the only one who can give it. Why not accept it? What can one gain by delay? Only loss, sorrow, regret. What better time could one find than this anniversary of His first coming to make the offer?

The gain that comes to one from accepting this offer of peace is not by any manner of means all on the other side of the tomb. Having this peace makes life better, happier, more useful as the days go by; and it makes the future prospect so much brighter, more glorious. Stephen had it, and his face became as the face of an angel, and that before he was stoned to death. This peace is the best thing in the world, better than all else in the world; and it can be had for the taking. Do you want it?

—Homestead, Fla.

CHURCH AND POLITICS.

By B. F. Masterson.

The word "politics" means science of government. Management of political parties is also called politics. So is political trickery called politics in its lowest sense.

The meaning of the word "church" in a general sense—a religious organization. However, in its strictest sense the church is composed of the called out of the world through the operation of the Holy Spirit, and whose conduct is influenced by the same; who are members of the body of which Christ is the head, irrespective of organization. There is a vast difference between an organization and an organism, from a religious viewpoint. What relationship does an organization, who claims as her creed the New Testament, sustain to civil government?

About 62 years ago when I joined the Church of the Brethren, the Elders advised her members not to take part in politics—not even to vote, let alone to hold office, save for school director. But now the church has changed front on this question insofar that the leaders of the church encourage the members to go to the polls and cast their ballot for the candidate whose policy is favorable to certain measures. And the Annual Conference petitions Congress to favor certain measures, and forwards resolutions to the

President of the United States, etc.

Were the former Elders in the wrong in discouraging their members not to meddle in politics, or did they have Scriptural grounds for taking such a position?

In those days when the Brethren took a stand on a question, they did not miss the mark very far in giving advice, and were usually found in line with the teachings of the Bible, and under the influence of the Holy Spirit, and it was safe to follow their advice, considering the surrounding conditions.

There is a vast difference in the interpretation of the law by God to Moses in Exodus; and by Christ in the Sermon on the Mount. Why such a difference in the two interpretations? "Ye have heard that it hath been said 'An eye for an eye, and a tooth for a tooth' "; this was God's interpretation of the law. Jesus says: "But I say unto you, that ye resist not evil, etc." Why this seeming conflict? There is no conflict if understood. The first was to govern the people from a civil viewpoint, and the latter from a spiritual. The first was necessarily controlled by force—the latter by love. The first was State —the latter the Church.

If the church would undertake to apply the law as interpreted by God to Moses, she would make a complete failure. If Civil Government would undertake to apply the law as interpreted by Jesus on the Mount, anarchy and chaos would prevail.

I will here quote Chas. F. Reitzel from his booklet, "Church and State." He hits the nail square on the head. He challenges the reader to find one clear and explicit command in the New Testament in which the responsibilities of governments are thrown upon believers. The believer is always spoken of in his relation to, and not a part of governments. Here are a few examples: "Subject unto." "Submission to." "Honor to." "Tribute to." "Custom to." "Fear to", and "Pray for." Further than this the word is silent. So the believers' duties to the State are not absolute, but relative —nothing more. If the duties of citizenship comprises the mission of the believer, then his high calling in Christ Jesus is not such a high calling after all. Every American citizen has the same calling, and his citizenship (politics) which is said to be in heaven, is not in heaven, but in the world. Is this his high calling? Is this his exalted position in Christ? Is this his

separation? Is this his holy espousal?

He compares Church and Governments in Roman 12 and 13. He says in these two chapters that we have the Church and Governments clearly defined. Let me give a few quotations:

Romans 12—The Church.

Love.

So we being many, are one body in Christ. (vs. 5.)

Duties—"Ministering, teaching, exhorting, giving, ruling, shewing mercy." (vs. 6-7.) No politics in this.

"Abhor that which si evil." (vs. 9.)

"Continuing instant in prayer." (vs. 12.)

"Avenge not yourselves," "vengeance is mine: I will repay, saith the Lord." (vs. 19.)

"Overcome evil with good." (vs. 21.)

Romans 13—Government.

Force.

"There is no power but of God; the powers that be are ordained of God." (vs. 1.)

Duties—Mete out "damnation" (judgment), bear the sword, terrorize evil works, execute wrath on evildoers." (vs. 3-4.)

"Execute wrath upon him that doeth evil." (vs. 4.)

"Attending continually upon this very thing" (destruction of evil by force). (vs. 6.)

"He (governments) is a revenger." (vs. 4.)

Now, then, you have the two—Christ, the head of the Church, and God, the head of Governments; and each instituted for a different purpose, and dominated by a different code of laws.

Apply the teachings of Romans 12 to the State and you will wreck the State; or apply Romans 13 to the Church and you will wreck the Church. For instance: let the State for a penalty feed its enemies; let it give "cloak also" for every stolen coat; let it go twain for every mile it is asked to yield in matters for principles and justice; let it bless the cursers and ardently pray for its lynchers and riotous anarchists, and what is the result? Yet, all this a Christian is expected to do. Do you see how utterly unfitted a believer is for running a Government?

On the other hand, let a church jail the erring brother and take to the scaffold the heretic, and the result is just as disastrous. Do you not see how foreign the spirit and laws that govern the State are to those which govern the Church? See how much more elevated are the principles of the one than the other."

Again the author states: "The phraseology of the two chapters of Romans referred

to in the comparison is strikingly significant. Chapter 12 is well saturated with clauses like these, 'as we', 'so we', 'to us', 'let us'—all in the first person. Paul places himself with the class mentioned in this 12th chapter every time. It is the Church chapter—that is the reason. In chapter 13 we have 'for he' (used three times), 'for they', etc., all in the third person. Paul never places himself with the class mentioned in this, the 13th chapter. It is the Government chapter—that is the reason. Now, if this is not significant, then language has no meaning. The New Testament shows how the Christian is to conduct himself as a husband, as a father, as a master, as a subject. I Peter 3-7; Eph. 6-4-9; Col. 3-19-25.) But no rules are given for the Christian as a magistrate or citizen. What is the inference of such silence? God does not expect the Christian to act in these capacities."

The above interpretation on the subject is so well put that I want to pass it along in the "Bible Monitor" for the benefit of its readers, who take the same view of the Bible; and for the encouragement and edification of the faithful.

God does not approve of the mixing process with Christianity. He showed his displeasure in the association of unequals under the Mosaic dispensation, when he forbade the plowing of an ox and an ass together. (Deut. 22-10.) No doubt Paul was thinking of this when he said: "Be ye not unequally yoked together with unbelievers." The ox is a steady beast of burden, but the ass is not to be depended on. "Doth God take care for oxen, or saith he it altogether for our sakes?"

Now, really, is there not entirely too much plowing done with the religion and politics hitched together? What fellowship has Christianity with Politics?

—1250 East Third Street,
Long Beach, California.

NEWS ITEMS.

Waynesboro, Pennsylvania.
Route 2.

We, the Waynesboro congregation, held a revival meeting from Tuesday evening, October 27, to Sunday, November 8, with Brother J. P. Robins in charge.

Brother Robins gave us all good, sound Gospel messages, for which we feel thankful.

I am glad to state that we received one member from the

Church of the Brethren, who surrounded the Lord's table with us Saturday evening, November 7.

We feel that Brother Robins has sown good seed that will bring forth a bountiful harvest in the future.

We expect to have Thanksgiving service on November 26. Brother L. B. Flohr of Vienna, Va., will deliver the sermon. We extend an invitation for all who care to attend this service.

—Mae Tharp.

Gravel Hill Congregation.

October 5 Brother J. S. Myer of Loganville, Pa., came to us and began a series of meetings.

He preached us sixteen soul-cheering doctrinal sermons. Two precious souls were added to our number by baptism and others seemed near the kingdom.

Good attendance and remarkable interest and attention was given Brother Myer during these meetings.

We were greatly built up and encouraged to a stronger faith and to do more and better work for the Master's cause by his preaching.

Our meeting closed October 17 with a communion which was the best attended of any we have had. All available room was used. About 70 surrounded the Lord's tables, among the number being five ministers, with Brother Myer officiating.

This was a meeting that will long be remembered by all present.

—Sister Josie Kintner.

Berean Congregation.

The Berean church met in a call council October 24. The purpose of the council was to ordain Brother J. A. Racer to the Eldership. After taking the vote of the church, which was unanimous, he was ordained by the laying on of hands by Brethren L. B. Flohr and J. F. Britton. It was also a visit council; a report given of the visit, which found the church in fine condition. Brtehren Flohr and Britton both gave us some helpful admonitions. In the evening we had our Love Feast, with Brother Britton officiating. We sure were glad for the presence of these brethren, also for the presence of Sister Flohr, who gave the children an interesting talk on Sunday morning in Bible School. On Sunday morning the visiting brothers preached for us, which was also enjoyed. We hope to be thus favored again. Our number is small and the presence of visitors is greatly appreciated. We have preaching and Bible

Study each Sunday morning. We ask an interest in your prayers that we may ever be found in the Master's business.

—Josie Lam,
Hinton, Va.

Quinter Church.

The Quinter Dunkard Brethren Church held their semi-annual Love Feast and Communion on November 14, commencing at 10:30 A. M. Communion in the evening, about 55 surrounding the Lord's table. An all-day meeting on Sunday. Two splendid sermons in the forenoon by Brother Wolf and our Elder, Brother Moss of McClave, Colo. Dinner at the noon hour, a sermon by Brother Moss at 2:30, and another by Brother Moss at 7:30 in the evening. All of these services were much appreciated by the church. The attendance was good, the house was filled at every service except Sunday evening. There were eight of the brethren and sisters from McClave with us; how we do enjoy the fellowship of those of like precious faith. We feel the church has been strengthened by these two days meetings.

We are now looking forward to the coming of Brother L. W. Beery, who has promised to be with us for a two weeks meeting some time in January.

We ask an interest in the prayers of God's people that we may have courage to go forward in the face of all opposition.

—Sister O. T. Jamison,
Quinter, Kansas.

Pleasant Ridge.

The Pleasant Ridge congregation held their Love Feast November 14, following a two weeks series of meetings held by Brother L. B. Flohr of Vienna, Va. During Brother Flohr's stay he gave us each evening the pure Gospel with short doctrinal talks and special messages for the children. One young brother and two young sisters were baptized, one sister reclaimed and one brother and two sisters were received by the right hand of fellowship from the Church of the Brethren. One hundred surrounded the Lord's tables in the evening. It was a service that will be long remembered, especially by Brother Theo. Myers of Notrh Canton, who officiated for the first time in his short ministerial life. The spirit of God seemed very near in the service and many expressed how much they had been helped and strengthened by the Love Feast.

One hundred and fifty were

present for the Sunday School and preaching services on Sunday. Brother Flohr delivered his last sermon from Mark 9:42, with Scripture readings from Titus 2 and 1st Tim. 2. He left us with a plea for a closer daily observance of God's commands. Brother Flohr's own daily walk with God made a strong impression upon all with whom he came in contact, helping them to see new joy and happiness in permitting God to take their hand and lead them.

We are glad for the large number of brothers and sisters who came from our sister churches to enjoy the meetings with us. We rejoice not only for those who decided to make Christ their King but for the spiritual food we received from Brother Flohr's messages.

—Ruth Drake.

Sunday School Lesson Assignment—1931-32.

For Sunday, December 6—Matt. 14:22-36.

For Sunday, December 13—Matt. 15:1-39.

For Sunday, December 20—Matt. 16:1-21.

For Sunday, December 27—Matt. 16:21 to Matt. 17:14.

Christmas lesson—Luke 2:1-20.

OBITUARY.

Rolland Wallace Smith.

Rolland Wallace Smith was born in Woodard County, Oklahoma, December 22, 1901, and departed this life October 12, 1931. Age, 29 years, 9 months and 20 days. He was sick several months, but only confined to his bed two days.

Rolland leaves to mourn his death his wife, two small sons, father, mother, two brothers, two sitsers, of Garden Grove, Calif., one brother of Fullerton, Calif., other relatives and a host of friends. He was baptized into the Dunkard Brethren Church in 1924. Married to Aurelia Root February 28, 1925. Called to the ministry October 16, 1926, and lived a good exemplary life, and was loved by all who knew him.

Services were held in McClave, Colo., conudcted by Elder L. I. Moss and Marion Roesch.

Daniel Franklin Hire.

Daniel Franklin Hire, eldest son of Lenard and Cath-

erine Hire, was born November 27, 1861, in Richland Township, Defiance County, Ohio, and departed this life October 17, 1931, at the age of 69 years, 10 months and 20 days at his home in William Center, Ohio. March 31, 1885, he was united in marriage to Ida Susan Kneese, daughter of A. J. and Sara Kneese, and enjoyed the sweet companionship of each other for more than 46 years. To this union was given one son, Charles Wesley.

He united with the Dunkard faith January 19, 1888, and lived a consistent life until the end in the year 1895. He and his wife were duly installed as deacons, in which capacity he served to the best of his ability.

He leaves to mourn his departure his companion and one son, one granddaughter, one brother, and three sisters, and a large circle of relatives and friends.

Funeral services were conducted at the old Lick Creek church by Elder John Flory and the writer, assisted by others.

A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

—D. P. Koch,
Montpelier, Ohio.

Mrs. Susan D. Cram.

Funeral services for Mrs. Susan Davis Cram, who died in Bethany, Illinois, October 12, were held October 14 at Romine church, near Salem, Illinois, conducted by Rev. S. S. Blough of the Church of the Brethren. Interment was in the Romine Prairie cemetery.

Mrs. Cram was born in Carroll County, Indiana, September 1, 1848, daughter of Israel and Rebecca B. Davis. Died October 12, 1931, aged 83 years, 1 month, and 12 days.

She was the eldest of four children. After living in Indiana 14 years she moved to Wisconsin, an unsettled country, where her parents took up a homestead. On August 20, 1864, she married Sydney Cram, a Civil War soldier who was on a discharge from disability. Returning after the war, the young man and his wife built a cabin and with the true spirit of the hardy pioneers, started their long wedded life, breaking new soil, felling timber and enduring all the hardships and toils of those days. They lived for three years in the wilds of Minnesota, returning later to Wisconsin and in 1878 went to Salem, Illinois, and settled on a farm.

In 1884 Mr. Cram died,

leaving a widow with eight children to care for. She took up the burden and carried on till the last, a life of sacrifice for her family.

She united with the Dunkard Brethren Church when a young girl, to which church she was ever faithful and for nearly 40 years followed her profession as a nurse.

In 1892 she and her eldest son, Charles W. Cram, purchased a newspaper at Macon, Illinois, and edited it for 15 years. In 1905 she sold out and moved with her youngest daughter to Peterborough, N. H., where she lived for 17 years. As a nurse she saw many years of active service here. She was a member of the Circle of the Congregational church, an active worker in the W. C. T. U. and was a national member fo the D. A. R. She was a direct descendant of Daniel Davis, a Revolutionary War soldier.

Mrs. Cram is survived by eight children, Mrs. Millie Gentry of Decatur, Ill.; Mrs. Rebecca Seaton of Peterborborough, N. H.; C. W. Cram of Los Angeles, Calif.; Mrs. Belle Heckler of Bethany, Ill.; Emmett Cram of North Salem, Ind.; Allen H. Cram of West Palm Beach, Fla.; Katherine Cram of Chicago, Ill., and Mrs. Elizabeth Cram of Peterborough, N. H. Fourteen grandchildren and 15 great-grandchildren also survive.

She is the fifth to be taken from us by death since our organization.

Pray for us that others might join our ranks and help carry on the works.

Blessed are the dead that die in the Lord.

—S. L. Fouts,
Cerro Gordo, Ill.,

Hiram G. Iman.

Brother H. G. Iman was born in Ohio about 69 years ago and died in Glendale, Cal., November 10, 1931. Funeral services conducted by Elder C. W. Guthrie of the Independent Church of the Brethren.

He was one of a family of 11 children and came to California nearly 40 years ago. He was engaged in the carpenter trade, but often was unable to work because of asthma, with which he was afflicted.

He was an earnest Bible student and had been a Christian for many years. About 25 years ago he found the Church of the Brethren, and after carefully comparing their way with the Word, decided they were nearer the Apostolic church than any he had ever heard of. Although meeting with some opposition from his relatives, he entered wholeheartedly into the church

and was ever an upholder and defender of their literal obedience of the Gospel.

In later years, however, he was saddened as he saw the church gradually giving up the faith as understood by the fathers. When the Dunkard Brethren came on the scene he hailed them with joy and, though receiving material aid from the church, he did not hesitate a moment, but was willing to forsake all to be enrolled with the true church. There being no organization here yet, his name was entered with the church at Waterford, Calif.

His only note of sorrow seemed to be that he was not able to do more work for the Dunkard church. Such a life as his is an inspiration for us all.

—Elwyn Speaker,
Los Angeles, Calif.

James C. Lilly.

James C. Lilly was born February 18, 1850, in Miami County, Indiana, and departed this life at his home at Quinter, Kansas, on November 5, 1931, at the ripe age of 81 years, 8 months and 17 days. Brother Lilly was united in marriage to Martha J. Philips on December 3, 1871. To this union was born nine sons and three daughters. Of this number six sons are living. The daughters and three sons preceded him to the spirit world.

Brother and Sister Lilly were united with the German Baptist Brethren church soon after their marriage in 1871. They identified themselves with the Dunkard Brethren soon after the organization at Quinter on March 12, 1928. Brother Lilly has only gone on to dwell in a better land, there to await the homecoming of the other of his loved ones.

Funeral services were held at the Brethren church Saturday morning, November 7, at 10:30, conducted by Elder D. A. Crist.

Besides his companion and six sons, he leaves 22 grandchildren and 12 great-grandchildren.

The body was laid to rest in the Quinter cemetery, to await that glorious resurrection day.

—Sister O. T. Jamison,
Quinter, Kansas.

SOMETIME.

By May Riley Smith

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us, out of life's dark night,

As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that, sometimes, the sable pall of death
Conceals the fairest boon His love can send.

If we could push ajar the gates of life,
And stand wtihin and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key!

But not today. Then be content, poor heart!
God's plans like lilies pure and white unfold,
We must not tear the close shut leaves apart;
Time will reveal the calyxes of gold,
And if, through patient toil we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say,
"God knew the best!"

—Selected by
Zora Montgomery,
Ankenytown, Ohio.

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BIBLE MONITOR

VOL. IX. December 15, 1931. No. 24.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

Poplar Bluff, Mo., Dec. 15, 1931

CHRISTMAS TIME.

Once more we are nearing the time wherein our Savior's birth is celebrated, which somehow has been christened Christmas. Just when, or just why, it is so named, would be difficult, perhaps impossible, to determine. And who first used the term would be hard to determine. We may not be able to know these things, but we do know the meaning of the term as we now use it—the annual round of twelve months, beginning and ending with December 25, which Christendom has adopted as the time or anniversary of the birth of our Lord and Savior, Jesus Christ. To many nations of the world the term is of little interest or concern. But to us it is the one time of all times, the time of most interest and deepest concern.

To many, it is a foreign term for which their native tongue has no equivalent. In Christian lands it is one of the most, if not the most, important words known to them.

What, then, is Christmas? Usage determines the meaning of many words. Some words are coined to convey an idea or conception.

So, at some time, somewhere, when the anniversary of our Lord came around, someone searched his vocabulary for a word to express the idea. Finding none, he invented one,and in reverence and honor to the one now generally accepted to be the Christ, he called it Christ-mas. The term met a ready acceptance and so among Christians it soon become Christmas, meaning the anniversary of the birth of our Lord.

If that were its only significance to us, it would be of as little meaning to us as to the Hottentot of Africa, or the Esquimaux of America. But to us it has a wonderful meaning, a wonderful significance. It means the birthday of our Redeemer—the world's Redeemer, the birthday of our

Savior, the Son of God. It means the "Dayspring from on high hath visited us"—that "God hath visited and redeemed His people"; that "God hath raised up unto us a prophet like unto Moses", yea, more than a prophet, a "Savior which is Christ the Lord".

To many otherwise good people, Christmas means a time of feasting, revelry and indulgence in the gratification of the carnal appetites without any concern for spiritual interests. Banqueting, movies, theaters, joyriding, parlor games and such things fill a larger place in their thoughts and life than the things which enhance their spiritual welfare. To such, Christmas is a time of jollity, levity, fun making and worldliness in general, rather than a time of reverence, worship, adoration and praise of the One whose birth we celebrate, Jesus the Christ, the Redeemer and Savior of men.

Christmas time, like Thanksgiving time, to our fathers, was kept in a sacred, reverential manner, in worship and praise. To them, these were sacred times, and had a meaning which few comprehend in our time. We need a return to the old-time way of celebrating the birth of our Lord. Any service or performance which tends to concentrate our thoughts upon the Christ child and is conducive to reverence for Him, is in keeping with the day.

The most befitting way in which to spend the day is to meet in our places of worship and engage in song, praise, and worship especially suited to the occasion. Many of our bstt songs lose much of their meaning and effect when used on any other occasion. "Star of the East", "Joy to the World", "The Silver Star", and "Herald Angels", would be ill-timed on the Fourth of July. So it would be with "Happy In My Savior" and "Read the Bible" on a funeral occasion.

The Monitor extends Merry Greetings and wishes a Merry Christmas to all our readers. May we enter into the spirit of the occasion in a way that becometh us as Chritsian people.

To us it means the fulfillment of all the prophecies referring to him, the fulfillment of all God's promises recorded in the Old Bible, the assurance of the fulfillment of all His promises in the New Testament, and confirms our hope and trust in Him as our Redeemer and Savior.

It means to us salvation here, with all the blessings of this life and heaven and happiness hereafter. It means

that "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life". It means Christian association and fellowship now and communion with saints and the felicities of heaven hereafter. All this and much more Christmas means to Christians. To the world it offers all this upon its acceptance. To them it means blessings unappropriated, grace and mercy spurned, heaven lost and hell obtained unless they repent and "turn in with the overtures of mercy".

To the little tots, Christmas, even in Christian lands and many Christian homes, means the visit of St. Nicholas, loaded down with "cakes and plums, trumpets and drums" —for so we have taught them —and this mythical old saint gets the love, reverence and respect that we, as parents, should have from these little ones entrusted to our care. Shame on our boasted civilization and enlightenment that encourages and fosters such fanciful fireside fairy tales! And just where this "jolly old elf" gets all his trinkets and wares, and how his reindeer climb onto the roofs and where he spends his summers would be hard to explain even to these credulous little urchins. How much beter to explain that all these treasured things are blessings from a benevolent heavenly Father through kind and loving parents! In this way they may be taught from childhood to place their affections where they should be placed and learn to love those who are worthy and deserve all their affections.

"LOVE NOT THE WORLD".

We read the above words in the First Epistle of John, and immediately after them he adds, "neither the things that are in the world". One cannot but wonder what is meant by such an injunction, for after creation all were pronounced good. It was assigned to man as his home for a limited time, and men have been and many more could be, happy while living here.

Yet "the world" is evil, not of itself, but because it was made so by man. Man was given free will, and has not willed to live in harmony with the will of God. That was not good, was evil; it brought "death into the world, and all our woe". There are many good things, many beautiful things, in the world and around the world. Some men have seen them, while most men have not had the eyes that are needed to see these

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good and beautiful objects.

Man misses so much by not living according to the Spirit; the best things, the most enduring things, the only lasting things are spiritually discerned; and so very many have eyes, and see not the things which are most worth seeing. And the fault is their own: the things have been placed here for us to see—and we just will not deny ourselves the things that destroy our vision for them; we know to do good, and do it not.

It seems to me that we do not get from the words and meaning that we are supposed to get. The words of the Apostle Paul will help us to get the true meaning. In Colossians he says: "Set your affection on things above, and not on things on the earth". Our love for things of the earth and for things of heaven differs in kind and in degree. There is nothing wrong in loving some of the things of the earth: the wrong, the sin, comes in when we bestow upon them the love which is due only to God, when we make them our gods and sacrifice other and more precious things for them.

In Philippians Paul wrote of some "whose mind is set on earthly things". That is the greatest hindrance in the world to Christian living, having the mind set on earthly things. Unless the earthly things are subordinated to the heavenly, there can be no real spiritual life: it is impossible to serve the flesh and the spirit, mammon and God. We have been told this truth so many times and in so many places in the New Testament, and yet we go along serving the flesh and trying to make ourselves believe that it will answer for Christian service. In thinking that we make one of the greatest mistakes that man

can make while living here.

When we see that we are making a mistake in our living or in any other way, right then is the best time to change and get right. But we usually put such a change off until a more convenient time, and then let the cares and pleasures of life make us forget all about it. The beginning of a new year has been considered a suitable time to make a start for better things.

We are at the beginning of a new year, so why not make the change to better things now? Why wait? We shall grow better only by giving up our will and following the Lord's will. It will not always be easy, it will not be possible in our own strength; but we can depend on having the best of help if we will but put forth earnest and repeated efforts. There is nothing better that we could resolve to do, and do just this at this time; there is nothing else anything like as good as this that we can do. It means everything worth while for us.

Choosing the better way, our road will grow better and better unto the perfect day' not choosing it means that our road will grow darker and darker until the end. The old, old choice is put before us; we must choose this day, every day, whom we will serve. We do not need more teaching, but we do need to think more soberly and to choose more wisely than we have been in the habit of doing; for we have been too nearly indifferent to the most important thing in the world. We call it a mistake, but it is really a sin, a sin that separates us from God here and now, and "over there" the separation will be endless.

The world is so close to us; but the Spirit is closer if we make our bodies fit places for His dwelling place. The world is beautiful; but He is more beautiful. The world is our home; but He will provide one infinitely better than the world. And that home will not be for a few short years; it is eternal in the heavens. "Love not the world."

—G. M.

HOME KEEPERS.

By Nancy D. Underhill.

"Where's mother?" "Where's mother?" A conscientious young step-mother used to hear the above call nearly every evening as soon as her husband returned from his business in another part of the city. Busy in the kitchen, or some other room, she might not be the first to greet him upon his return, but

as soon as he entered the door his concern was, "Where's mother?"

Later, when the children were returning from school, as soon as the front door opened to them their first words were: "Where's mother?"

The weary farmer or tradesman, or toiler of any class, when entering his door, after a busy day, expects to see his faithful helpmeet as soon as he enters. If some other face greets him first, it is, "Where's mother?"

The young man, away from home awhile, trying his wings, as it were—making new acquaintances and friendships daily, wants to tell mother all about it. She is the one who can understand and sympathize. Of course, she understands and sympathizes with her son in all his joys, sorrows and perplexities. "Where's mother?"

That son **needs** a sympathetic, understanding mother to listen to his confidences, and to encourage and counsel him in his undertakings. So do **all** children, big and little alike, need just such a wise and sympathetic listener to whom they may go at the close of the day, or at any time, with all their perplexities and cares. How the **young woman** of the present time needs a wise and loving mother to help her understand the needs and the pitfalls along the way. Yes, even the married woman needs the older woman's advice and kindly suggestion to enable her to care for her own home and family in the wise and right way. The older woman of greater experience has learned how to deal with perplexing situations which puzzle the inexperienced. Where's mother?

Sometimes the mother can no longer respond to the longing cry of her dear ones—she has heard the call to a higher and better home; so they must find someone else to supply that most highly honored position of "keeper at home". It may be a gentle, loving old grandmother, or it may be a loving aunt, or an older sister, or—a conscientious step-mother. Or it may be only a good, kind-hearted friend who becomes the housekeeper. Whoever it is, those dear souls in that home need—oh, how they do need—the loving heart of a **mother**, to listen to all the relation of their varied experiences, and sympathize with them. If only the young women of today could realize what an important position that of wife and mother is—if only all the young married women could know that the wife and mother is **queen** of her own home! If they only

could understand that no higher or holier, or more honorable position could come to any woman, than that of the trusted home-keeper—the real God's helper to care for His precious, priceless human children. Surely the tasks of the home-keeper would seem less irksome than they sometimes do. What can be more satisfying, more joy bringing, than to realize that we are doing the very best that can be done, for the souls most precious to us of any on earth? **Our own folks!** None so dear—none we love so well. To receive their confidences, and guard them sacredly. To see that their precious bodies are properly fed, clothed, and made comfortable, every day. That their minds are properly fed with the thoughts that will help them to grow wise and good. Their hearts comforted—their souls cared for. Oh, blessed, faithful home-keeper, you are in partnership with the King of Kings.

SPIRITUALIZING GOD'S WORD.

By J. H. Beer.

Spiritualizing the Word of God subverts its authority, and by so doing opens a wide door for skeptics, and destroys much of the beauty and harmony of God's Word.

The process of spiritualizing away the plain text of Scripture will sap the foundation of every doctrine. What is the purpose of language if it does not convey definite ideas? Surely, the Holy Spirit could have chosen words to convey His thoughts correctly.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say, till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17-18, 24:25.)

Prophecies literally fulfilled at His first coming: Isa. 17:14, Born of a virgin; Mica 5:2, At Bethlehem; Jer. 31:15, Slaughter of the children; Hosea 11:1, Called out of Egypt; Isa. 11:2, Annointed with the Spirit; Zech. 9:9, Entry into Jerusalem; Paul 41:9, 55:12-14, Betrayed by a friend; Zech. 13:7, Disciples forsake Him; Zach. 11:12, Sold for thirty pieces of silver; Zech. 11:13, Potter's field bought; Isa. 50:6, Spit on and scourged; Exo. 12:2, Psa. 34:20, Not a bone broken; Psa. 69:21, Gall and vinegar; Psa. 22, Hands and feet pierced—garments parted, lots cast; Isa. 53, Poverty, suffering, patience, and death. **These were** literally fulfilled when Christ came.

Why, then, reject the literal fulfillment of these prophecies which describe His future coming? That He shall come himself (1 Thes. 4:10). That He shall shout (1 Thes. 4:16). That the dead will hear His voice (John 5:28). That the raised and changed believers will be caught up to meet Him in the air (1 Thes. 4:17). That He will receive them unto Himself (John 14:3). That He will minister unto His watching servants (Luke 12: 37). That **He will come to the earth again** (Acts 1:11). To the same Mount Olive from which He ascended (Zech. 14: 4). In flaming fire (2 Thes. 1:8). In the clouds of heaven with power and great glory (Matt. 24:30, 1 Pet. 1:7, 4:13). And stand upon the earth (Job ??:—). That His saints (the church) shall come with Him (Deut. 33:2, 1 Thes. 3:13, Jude 14). That every eye shall see Him (Rev. 17). **That He shall destroy the anti-Christ** (2 Thes. 2:8). That He shall sit upon His throne (Matt. 25: 31, Rev. 5:13). That all nations will be gathered before Him, and He will judge them (Matt. 25:32). That He shall have the throne of David (Isa. 9;6-7, Luke 1:32, Ezek. 21:25-27). That it will be upon the earth (Jer. 23:5-6). That He will have a kingdom (Dan. 7: 13-14). And rule over it with His saints (Dan. 7:18-22-27, Rev. 5:10). That all kings and nations shall serve Him (Psa. 72:11, Isa. 40:6-7, Rev. 15:4). That the kingdoms of this world shall become His kingdoms (Zech. 9:10, Rev. 11:15). That the people shall gather unto Him (Gen. 49:10). That every knee shall bow to Him (Isa. 45:23). That they shall come and worship the king (Zech. 14:16, Psa. 86:9). That He shall build up Zion (Psa. 102:16). That His throne will be in Jerusalem (Jer. 3:17, Isa. 33:20, 21).

That the twelve apostles shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28, Luke 28: 38). That He shall rule all nations (Psa. 2:8-9, Rev. 2:27). That He shall rule with judgment and justice (Isa. 9:7). That the temple in Jerusalem will be rebuilt (Eze. 40:48) and the glory fo the Lord will come into it (Eze. 43:2-5, 44: 4). That the glory of the Lord shall be revealed (Isa. 40:5). That the wilderness shall be a fruitful field (Isa. 32:15). That the desert will bloom as the rose (Isa. 35:1-2). And His rest shall be glorious (Isa. 11: 10). More might be mentioned; surely there is nothing in these prophecies which gives us authority to spiritualize them.

Rather, let us expect that

He will as literally fulfill them as He did the others at His first coming. I once listened to a college pastor; in his sermon he referred to the twelve gates of the new Jerusalem—the twelve gates were twelve pearls, every several gate was of one pearl. He said where would you find an oyster with a pearl big enough to make a gate Such a preacher is not a true representative of Christ's Word, and will cause men to doubt God's Holy Word. Thank God, He is able to supply a pearl large enough for each gate, regardless of man's unbelief and infidelity. God's Word is not yea and nay, but it is yea and amen!

—Denton, Maryland.

WORLDY CONFORMITY.

By D. C. Hufford.

Perhaps there has never been a time in the history of this world when people contributed more time, thought, and money to the goddess of fashion than today. While millions ordinarily submit themselves to her bewitching power, many more millions are carried along with the mad rush, even against their better judgment and desires, simply because they lack sufficient moral stamina to refuse to "follow a multitude to do evil". It is not overstating the truth to say that, even among church members, more money is spent, greater sacrifices are made, more energy is wasted, in vieing with one another in their efforts to follow most perfectly the ever-changing fashions of this world, than is spent in carying forward the work of Christ. As a result of this idolatry in the churches, the poorer classes are being forced to absent themselves and their children from church privileges because of their inability to dress in a way the world calls respectable.

Unprincipled manufacturers have long since learned their power to extort money from the world through this medium, and persons of ingenious minds are paid large salaries for drafting new models of fashion, well knowing that millions of people wil spend their last dollar for "the latest". But no sooner are the devotees of fashion supplied with the latest, than, behold, something new (?) is announced by the dealers, and as a matter of course, that for which they so recently paid a fancy price must be discarded for "the latest", no matter how absurd, ridculous, or injurious it may be. Thus the mad rush goes on, until many men and women are driven to

despair, drink, theft, prostitution, and suicide, because of their inablity to "make ends meet", and at the same time be "in style".

That God is greatly displeased with those who practice these follies, and that His people should refuse to follow the world in this matter, the following wll show:

To what should we not conform?

"Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and aceptable, and perfect will of God." (Rom. 12:2.) The rceeption of the new mind at conversion works a transformation in the life. Old things pass away, and all things become new. "The lust of the flesh, the lust of the eyes, and the pride of life" cannot be gratified by the Christian. That which is contrary to "that good and acceptable and perfect will of God" finds no place in the life of the true follower of Christ.

If one loves the world, of what is that an evidence?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (1 John 2: 15-17.)

What relation do persons sustain to God who are friends of the world?

"Ye adulterers and adulteresses, know ye not that the friendship fo the wrold is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." (James 4:4.)

God requires that we love Him with all our heart, soul, and strength. Our affection cannot be divided between God and the world, for "that which is highly esteemed among men is abomination in the sight of God." (Luke 16: 15.) To love God means not only to love Him as Creator, but also to love that which He loves. And if we love that which God loves, we must of necessity hate that which He hates. Professed Christians who love the world are reckoned by God as being guilty of spiritual adultery, they having bestowed upon the world the affection due to Jesus Christ, their lawful Head.

How should Christians apparel themselves?

"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and

doubting. In like manner also, that women adorn themselves in modest aparel with shamefacedness, and sobriety; not with braided hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works." (1 Tim. 2:8-10.)

With what should they seek to adorn themselves?

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. (1 Peter 3:3-5.)

Persons who indulge in luxurious outward adorning do so for the purpose of attracting attention to themselves, hoping thereby to gain the admiration of the world. But the children of God have a higher calling. While they should seek to adorn themselves in an attractive way, yet theirs is to be of a different nature and for a different purpose, "The ornament of a meek and quiet spirit", which is so highly prized of God, may be had by all, both rich and poor alike. Those who seek thus to be adorned, seek not the applause of man, but the admiration and approbation of heaven; they seek not to attract attention to themselves, but to Jesus Christ, whom they represent. Some may conclude, however, that because God forbids the wearing of costly apparel and jewelry, that He sets a premium on slovenliness and untidiness; but such is not true. Cleanliness and godliness are inseparable.

"Modest aparel suggests plainness, neatness, becomingness. One thus arrayed not only solicits the respect of heaven, but of all good people."

In conclusion, the reader is requested to turn to Isa. 3:16-26, and read what God has to say about the adornments and manners of the "daughters of Zion", and note the judgments to befall those who are thus guilty.

—Ansonia, Ohio.

HINDRANCES.

By J. G. Mock.

Hindrances are instruments of the devil. There were no hindrances to man before man fell under the devil's influence. The devil places no hindrances in our pathway as long as we serve him. But as soon as we turn to Christ or God to be led by them, so soon the devil casts hindrances in our pathway in one form or

another. He always tries us at our weakest point or our pet sin, but if we yield to God's calling, God wants us to look to Him for strength and we will be given abundant strength to overcome all the hindrances that may be cast into our pathway. Also, the devil may use us as instruments to hinder others, as Matt. 18:6 (Moffas Trans.), but whoever is a hindrance to one of these little ones who believes in me, better for him to have a great millstone hung about his neck and be sunk in the deep sea. Also Matt. 5: 29-30: "If thy right eye is a hindrance to you pluck it out and throw it away." Better for you to lose one of your members than to have all your body thrown into Gehenna. And if your right hand is a hindrance to you cut it off and throw it away. Better for you to lose one of your members than to have all your body thrown into Gehenna.

Our sins may be as dear to us as an eye or hand that is a hindrance to us in our spiritual life, although dear to us, must be cut off and thrown away or we will be counted as weeds, as in Matt. 13:41-42. The son of man will dispatch his angels and they will gather out of his realm all that are hindrances and who practice iniquity and throw them into the furnace of fire. There men will wail and gnash their teeth. (1 Cor. 8:13.) Therefore, if food is any hindrance to my brother's welfare sooner than injure I will never eat flesh as long as I live, never. There are many hindrances at the present time, too numerous to mention, and they are thrown in the Christian's pathway by so-called Christian's or servants of the devil and the worst of them is the pastor and teacher who teach anti-Christian doctrine. They are worse than the infidel, athiest and skeptic in the eyes of God, as their influence goes farther. There is no neutral ground; we are either for Christ or for the devil. Our works will show where we stand. (Eph. 6:10.) To conclude, be strong in the Lord and in the strength of His might put on God's armour so as to be able to stand against the strategems of the devil, for we have to struggle not with blood and flesh but with the angelic rulers, the angelic authorities, the potentates of the dark present, the spirit forces of evil in the heavenly sphere. So take God's armour that we may be able to make a stand upon the evil day and hold our ground by overcoming all the foe. Hold your ground, tighten the belt of truth about your loins. Wear

integrity as your coat of mail, and have your feet shod with the stability of the gospel of peace. Above all, take faith as your shield to enable you to quench all the fire-tipped darts flung by the evil one. Put on salvation as your helmet, and take the Spirit as your sword (that is the word of God), praying at all times in the Spirit with all manner of prayer and entreaty. The Lord will hear His children and will abundantly bless them. The door of mercy is ever open to the sinner and God invites them to enter in through baptism and partake of the blessings that He has in store for them.

—Harrisburg, Pa.

THE ONLOADING OF SIN.

By E. May Rice.

As I am a great lover of flowers, and the time of year is here and past for the budding of the chrysanthemums, I am often made to think as I work among them, how often we, as Christians, need to be gone over and the little sins be budded from our hearts to make us be what Jesus Christ would have us be. I don't know how many of you dear readers know anything about the kind of flowers mentioned above, but they are like lots of Christians or church members, which? They need lots of budding if you want their bloom perfect. They have to be gone over every week and all of the buds and little branches have to be pinched off, but one to each stalk, if they are not taken off you will have a stalk with a dozen or more of little puny blooms instead of the one large perfect bloom which every one most admires. I am made to think, does our Savior have to go through His church and rid each and every one's heart of its many sins to make us a child of His? Nay, we will be the one who wil have to do the ridding. God is willing to help if we are willing to do our part. He will let us grow just like the flower stalk, with all of these little sins, and sometimes, I fear, big ones, protruding from our hearts, but when the final day comes, God's word will do the budding. We will not have a chance then, so why not while we have the time and opportunity, by God's help, live true and faithful lives? I read, not long ago, a story called "Hold Fast", which is only true. It read like this: A young, strong and active lad lived by the seashore, near the beach, in a place where the cliffs were rugged and high, so high that when they looked

from the top of them, men walking on the sand beneath seemed little bigger than crows. This boy and his brother, Sam, set out one day to gather shells, and then they would sell them. They went out together, each with a bag to hold the shells, which was hung by a string around their necks so as to leave their hands quite free. The last thing mother said to them before starting was, "Mind, lads, and don't go too far, for the tide is on the turn and the waves be running high, and if you go too far there is danger that you both drown." "No fear, mother," said I, "even if the tide should come upon us, I reckon I am active and strong enough to climb to the top of the cliff, but I could not say as much for Sam, with his weak arms and ankles, I know he has no chance to climb." Both of them filled their bags; they were so pleased with their success that they wandered on farther and farther and scarce gave a thought to the tide until they saw the white and creamy foam come rolling inshore. They looked up and saw the great white cliff rising before them. "I say, Sam," cried I, "just see how the tide is coming in; it's time for us to make our way back to mother." Brother turned white as a sheet. "It's too late for that," said he, giving a bewildered gaze at the heaving billows, though they were on dry land yet. The big waves in front and behind them were rolling right up to the cliff; there was nothing to be seen but the waters, which would soon cover the place where they were. "What's to be done?" cried my brother, as he looked up at the great wall before them. "Keep a good heart," said I. "I'll climb up to the top of the cliff and get help and a rope, then draw you up to safety." But, alas, when he tried to climb, he would grab and clutch at every little sprig and root to get a hold, but the way grew steeper and steeper. He strained every nerve, but could not get foot or hand hold. The earth was slipping beneath him. "My brother and I felt that there was but one thing for us to do, we must call loudly for assistance. We cried again and again. And as God in His mercy ordered, our cries were heard from the top of the cliff."

And so it is with the sinner when he feels that he is in danger of eternal death, when he finds that he has no power in himself to help himself, and that unless God comes to his aid he is lost and ruined forever.

A rope was let down, not a minute too soon, for already the sand on which they stood was washed by every wave, and as the rope was let down I put on my jacket again and passed the string of my bag of shells around my neck. "Since I have not to climb," cried I, "there's no use in leaving them behind; I've no mind to part with one of 'em."

Like most of us trying to carry our sins all along, he felt that the rope was strong enough to save him; so it was, but how could he hold fast when he carried a weight around his neck which was dragging him down? No more can any one who wilfully keeps one sin can continue safely to hold fast to the blessed hope of everlasting life. He but deceives himself if he ever tries to do so. The lad soon found out as he was drawn upwards what a fearful mistake he had made. He had not risen many feet above the sands when a horrible dread arose in his mind, that he would never be able to hold on until he would reach the top of the cliff; his arms ached terribly, his fingers could scarcely keep their grasp; the string around his neck seemed to choke him like the grip of an iron hand. "Make haste!" he cried in agony. "Be quick or I shall be forced to let go." "Hold fast, hold fast," shouted poor Sam. The men above were straining every nerve to pull them up before their strength should fail, but, oh, how slow they seemed to ascend. The strain on their arms was torture, their brain grew dizzy. They had but one thought: that was to get rid of the fatal bag; it seemed to grow heavier every moment; it was as some foe pulling them down to destruction. They felt that unless they could be relieved of the weight they must let go and be dashed to pieces. They dared not let go with one hand to try to attempt to untie the fatal string. They cried in agony to God, for they were beyond help from man. They know not to this day how His mercy wrought, whether the weight snapped the string or whether in their struggle the knot was untied, but never until their dying hour did they forget the sense of relief when suddenly something gave way, and heard a splash in the waters below, and in a minute was firmly grasped by a hand stretched out from above.

So, dear readers, as that weight was to their bodies, so is sin to our souls. If we resolve not to try to cast from us every sin that our Savior condemns, without holiness no man shall see he Lord. We

must cast away every weight, and the sin that doth so easily beset us; not in our own poor strength, but in the power of prayer, looking to God, then will His love never fail us. By His grace shall we hold fast to the end, and rejoice forever in His presence.

—Lewistown, Md.

THE CHRISTIAN'S CALL TO COME UP HIGHER.

By A. B. Woodard.

There is no passage of Scripture more to inspire the Christian on his pilgrimage heavenward than "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thes. 4:16, 17.)

It is a plain fact, needing no argument, that the Christians, the bride of Christ, is here alluded to.

It is natural, and right, that the Christian should want to know when that happy day will come.

"Jesus' disciples came to him saying, Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world." (Matt. 24:3.)

After receiving his answer they knew no nearer the time when they would be fulfilled than before asking; but Jesus did tell them of certain signs that would precede each event that the Christians might know that it was at hand, even at the door. (Matt. 24: 33.) An example: History tells us that not a Christian perished in the siege of Jerusalem; they observed the signs (Matt. 24:15-18), took Jesus' warning, fled to the mountains before the mountain passes were cut off, and were saved. So there will be signs preceding the call for the Christian to come up higher.

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people (the Christians) for His name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, that is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord." (Acts 15:14-17.) Also, see Hos. 3:5, Amos 9:11.

These passages show conclusively that the Lord will take, out of the Gentiles, a people

for His name; and after that He will reinstate Israel.

Other prophecies showing Israel's return: "And it shall come to pass in those days, that the Lord shall set his hand again the second time to ecover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, * * * and from the islands of the sea." (Isa. 11:11.) "For, lo, the days cometh, saith the Lord, that I will bring again the captivity of my people, Israel, and Judea, sayeth the Lord, and I will cause them to return to the land I gave to their fathers, and they shall possess it." (Jer. 30:3.) (See, also, Amos 9:14.) When Israel returns the Gentiles' time will be fulfilled.

Jesus, alluding to Israel, says: "They shall fall by the edge of the sword, and be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24.) Paul to the Romans says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. 11:25.)

The first part of the above prophecy of Jesus was fulfilled in the year 70 when Titus, the Roman general, destroyed Jerusalem, causing the Jews to be scattered among all nations, and Jerusalem to be trodden down of the Gentiles. The latter part will be fulfilled when Israel possesses Palestine.

Israel has now been wanderers over the world and Jerusalem trodden down (under Gentile rule) for 1861 years. Do we see any signs of their return?

Palestine has been under Turkish rule (the Jews' worst enemies) a great part of the time since the Jews were driven from Jerusalem. In 1918, 13 years ago, General Allensby secured a treaty whereby Palestine was released from the Turks and placed under British rule, paving the way for Israel's return. Large numbers have settled and have built up a modern city of Jerusalem.

We have no means at hand of knowing of a certainty whether it will be five years or fifty before Palestine will be a Jewish nation; but we do have reason to believe the present world financial depression will cause great numbers of Jews, with their money, to settle in Palestine.

We are not too certain, but it is the Jews drawing in their

money that is, in part, responsible for the depression; watch their movements.

When Israel is reinstated in Palestine, then the Gentiles time will be fulfilled, their day of grace ended, their opportunities, where not accepted, lost forever. (They may have an Israelite's chance yet.) (See Acts 15:16, 17.) Then God will sound His trumpet calling the dead in Christ from their graves and the living in Christ from their occupation, whatever it may be, to meet Him in the air. Not one will fail to hear and respond to that call. But to those, both the living and dead, that are in sin that call will be as silent as the grave itself. Christ's coming for His bride will be as a thief in the night; to the sinful world, to rob it of its most precious treasure. (See 1 Thes. 5:1-5.) A symbol: Peter sleeping in Jesus between two soldiers sleeping in sin and the prison guards awake in sin; Peter heard the angel's voice and followed the angel without disturbing the sleep of the soldiers or the duty of the guards. (See Acts 12:6-9.)

The worldly will go on just the same as it had been seeking worldly pleasures, gratifying the carnal desires of the flesh, heaping up worldly treasures, wandering farther and farther from God. A few may miss their companions for a time, as the two at the mill, the two in one bed, and the two in the field. (See Luke 17:34-36.) When the Christian learns of any special move of Jews to Palestine he may know the time is near, even at the door, for God's call to come up higher.

I am not sure but we already have sufficient signs to justify us in singing, "Rejoice, ye saints, the time draws near when Christ will in the clouds appear and for His children call."

And you, my unconverted friends, and all others, "who have not made their peace calling and election sure with God", I would admonish not to delay until the door of salvation is forever closed.

And to you, my dear brethren and sisters in Christ, "let us hold fast the profession of our faith without wavering. Not forsaking the assembling of ourselves together as the manner of some is: but exhorting one another; and so much the more as ye see that day approaching". (Heb. 10:23-25.)

—Gowrie, Iowa.

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* NEWS ITEMS. *

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Dallastown, Pennsylvania.

We, the Lower York Coun-

ty congregation of the Dunkard Brethren, met in our church at Shrewsbury, Pa., for council October 26th at 7:30 p. m., and disposed of our busines in a pleasant manner, with our Elder, J. L. Myers, presiding.

We began a series of meetings November 1st, with Brother J. A. Miller, the evangelist who preached the Word with power and in earnestness. We were very much inspired; the attendance was good, especially by our own members. Brother Miller preached 17 sermons and he surely stands for the principles of the Gospel. We have added to the church nine precious souls, six from the Church of the Brethren and three by baptism. We held our Love Feast at the close of the meeting, November 15th, with a large attendance from the community and adjoining congregations. The visiting ministers were Brother Jacob A. Miller, Thomas Ecker, Walter Cocklin, D. S. Flohr, Adam Fahnestock, Harry Demuth, Jacob Gibble and Ray S. Shank. Elder Miller officiated. These ministers surely filled us with good messages from God's Word.

Just prior to the above, during the absence of our Elder, J. L. Myers, we were blessed with messages from adjoining ministering brethren, as follows: Ray S. Shank, Jacob Gibble, Robert Cocklin, Thomas Ecker, Adam Fahnestock. We also laid to rest during this time the oldest woman of this community, Mrs. Lizzie Shultz, the wife of the late Jacob Shultz, and mother of one of our sisters. The funeral services were conducted by Elder T. C. Ecker and the writer. She was past her 92nd year and was just a few days ill; just one week before she was buried she visited at a neighbor's home. The text was Job 5:26.

—Charles H. Ness.

Wenatchee, Washington.

The Wenatchee Dunkard Brethren held our Love Feast on October 31. Had a good spiritual meeting. Some were not permitted to be there on account of sickness, for which we were sorry. On Sunday following we had our harvest meeting and dinner together. Since that, one has been received by letter into the church. We are getting along nicely in our little church.

—Dora R. Baughman,
Route 2,
Wenatchee, Wash.

Taneytown, Maryland.

On the evening of October 22, we, the Walnut Grove Dunkard Brethren, met for

our fall council, with Elder Thos. C. Ecker presiding. The members were well represented. Not much business came before the meeting, but all was disposed of in a Christian manner. One member was received, making nine in all this summer, five on former baptism and four baptized. Preparations were made for our Love Feast which was held October 31. A goodly number of visiting members were present; about sixty surrounded the Lord's table. Ministers present were Elders J. P. Robins of Ohio, Arthur Rice of Maryland, L. B. Flohr and O. L. Strayer of Virginia, J. L. Myers and Henry Demuth of Pennsylvania; other ministers were A. G. Fahnestock, Harry Smith and Chas. Ness of Pennsylvania, Elder L. B. Flohr officiated.

On Sunday morning Brethren Benj. Lebo, O. L. Strayer and A. G. Fahnestock all spoke encouraging us to press onward. At noon we served lunch to ninety in the basement. We are few in number and glad for any one passing this way to stop and worship with us.

And may we all be faithful to the end.

—M. Ella Ecker.

Sunday School Lesson Assignment—1931-32.

For Sunday, December 20—Matt. 16:1-21.

For Sunday, December 27—Matt. 16:21 to Matt. 17:14.

Christmas lesson—Luke 2:1-20.

For Sunday, January 3, 1932—Matt. 17:14-27.

For Sunday, January 10, 1932—Matt. 18:1-21.

OBITUARY.

Michael L. Sollenberger.

Sollenberger, Michael L., son of Jacob and Elizabeth Sollenberger, was born January 20, 1853, in Franklin County, Pennsylvania, and departed this life November 29, 1931, from the effects of a paralytic stroke. Aged 78 years, 10 months and 9 days.

When 11 years of age, he, with his parents, moved to DuPage, Illinois, October 10, 1876, he was married to Delia Netzley, who departed this life December 27, 1884. To this union two children were born, Lester W. Sollenberger of Pleasant Hill, Ohio, and Mrs.

E. B. Deeter of Covington, Ohio. In 1885, leaving Illinois, he moved near Beatrice, Nebraska. August 25, 1887, he was again united in marriage to Minnie M. Gish. Together they labored in the interests of each other for 44 years. In 1900 they retired from active life and moved to Mt. Morris, Illinois, where they resided until 1919. Desiring to live near the children, they came to Pleasant Hill.

He united with the Church of the Brethren March 4, 1889, and soon after was elected to the office of Deacon. In October, 1928, he transferred his membership to the Dunkard Brethren Church, where his office of Deacon was continued. To this office he served faithfully until the end. He was of a kind and friendly disposition, a loving and affectionate companion and father.

He leaves to mourn his departure his companion, two children, four grandchildren, three brothers, Samuel of Fairbury, Nebraska; Aaron of Glendora, California; Ira of Denver, Colorado; two sisters, Mary Netzley of Pasadena, California, and Emma Shiffler of Naperville, Illinois, and many other relatives and friends.

Funeral services were conducted at the Church of the Brethren at Pleasant Hill, near his home, by the writer, assisted by Brethren L. N. Beery, Laranck Kreider, also by the pastor of the Pleasant Hill Church of the Brethren.

Burial was in the Pleasant Hill Cemetery, near his home.

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o **POEMS** o
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A MODERNIST SERMON.

The preacher was a modernist,
A "Reverend D. D.",
His raiment was of late design,
As modern as could be.
His flawless English rhetoric
Revealed him college bred,
He had the gift of eloquence,
And this is what he said:

The men who wrote this ancient Book
As well as they knew how,
Did well; they had so little light,
But we know better now.
The tale of Jonah and the whale,
Just like Red Riding Hood,
Is fine for children's story books,
Helps little ones be good.

Our scientists know more today
Than Moses ever knew
About the origin of man,

About the Red Sea, too.
To think that the Egyptians drowned
While Israel went through dry;
Our men of learning studied tides,
And know the reason why.

They tell us that the sun stood still
At Joshua's command
Upon the battlefield that day
In yonder promised land.
I'm sure the men of culture here
Who know astronomy,
Are sure as two times two is four,
That this could never be.

They say that the widow's meal supply
Remained the very same;
Nor lessened was the cruse of oil
Because Elijah came.
But, friends, our scientific minds
Cannot accept such stuff;
Our modern business men will say
The story is a bluff.

Any yet the Book has glories, too,
The Psalms are very fine,
Some lines of beauty seem to have
A touch of the Divine.
But when they call the Book inspired,
In every line and page,
We cannot give this our O. K.
In this enlightened age.

Now, as to Him whose name we bear
In reverence I will say,
The world would be a better place
If Christian love held sway.
A nobler, purer soul than He
Has never walked the earth,
But modern learning draws the line
As to His virgin birth.

To serve and love our fellow men
Is surely up-to-date,
And some day love will conquer all,
And banish war and hate.
The miracles they claim He wrought
Seem very queer and strange,
They clash with nature's laws, you know,
And these laws never change.

To say that only through His blood
Is our redemption wrought,
Offends the dignity of man,
Is foreign to our thought.
What of refinement? Character?
Good works? Nobility?
Nay, only our own merits win
Our immortality.

To say that He arose from death

And that He'll come again,
Seems like a bit of fiction from
A story writer's pen.
He is immortal, well we know,
Like all who rose to fame,
And for His spotless manhood we
Give glory to His name.

Hark! Through the open window comes
A strain of melody;
A mother in the house next door
Sings sweetly, tenderly:
"There is a fountain filled with blood,
Drawn from Emanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Ah, did she sing her babe to sleep,
Was this her lullaby?
And was it memory that brought
The tears to every eye?
Hymn after hymn of old-time faith
Rang out in sweetest flow—
I know that my Redeemer lives—
I know! I know! I know!

My sin has left a crimson stain,
He washed it white as snow.
Oh, faithful followers of Christ,
Blest saint, you did not know,
That with your heart-believing song
More peace and joy you wrought
Than all that preacher's eloquence,
And all his modern thought.

The organ pealed a postlude now,
It was the *Traeumerei.
Out of the church the people filed,
And many said Goodbye
To modernism's hash that day
To seek the Living Word.
And all because a blood-washed saint
Sang praises to her Lord.

*Dreaming.

—Selected.

I HAVE GIVEN YOU AN EXAMPLE

St. John 13:15.

The church of God believes it right
To think and do as Jesus bade,
When on that dark and doleful night
He gave his law and plainly said:

Mark the example which I give,
Keep it and show your mutual love;
My precepts do, and you shall live

In bliss below, and heaven above.

Then, do we love our brethren now?
And are we bound in unison sweet?
If so, like, Jesus let us bow,
And let us wash each other's feet.

Let no one be ashamed of this,
For Jesus was a servant too;
And as we seek for heavenly bliss,
We'll in our Master's footsteps go.

Now, Lord, we'll wash thy people's feet,
And here enjoy their fond embrace,
Each with a kiss of friendship greet,
And hope in love to see thy face.

And then we'll feast on heavenly love,
And find our joys to be **complete:**
Yes, then we'll sing thy praise above,
And bow, with angles, at thy feet.

—Selected by
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